THE LIBRARY MOVEMENT

A COLLECTION OF ESSAYS

BY

DIVERSE HANDS

WITH A MESSAGE

FROM

HIS EXCELLENCY THE RIGHT HONOURABLE

VISCOUNT GOSCHEN OF HAWKHURST,

G.C.I.E., C.B.E., V.D.

AND

A FOREWORD

BY

The Rt. Hon. V. S. SRINIVASA SASTRI, P.C.

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MESSAGE

FROM

HIS EXCELLENCY THE RIGHT HONOURABLE

VISCOUNT GOSCHEN OF HAWKHURST,

G.C.I.E., C.B.E., V.D.

I am very glad to have the opportunity of expressing my appreciation of the enterprise which has inaugurated this movement, the first of its kind, I believe, in the Presidency. Outside the Presidency town, libraries, with one or two notable exceptions, are practically non-existent and I am glad to see that it is one of the main objects of the promoters of this scheme to provide books for the use of those who live in the rural parts of the Presidency.

The progress of education in this country is hampered by the absence of libraries to which the poorer student may go for any information or book he may want. I would appeal to all public-spirited persons in our Presidency to lend their support to this project which is to be conducted on non-partisan lines and which by encouraging education for education's sake must commend itself to all who have the advancement of their fellow countrymen at heart.

GOSCHEN.

FOREWORD

Of the few movements in India which, by their vigour and promise of growth, tend to sustain the heart of the drooping patriot, the recent Library Movement is one. The accompanying papers show that in the public mind it has risen above the limitations of its name and expanded in purpose and content until it is no less than an important auxiliary of the regular educational systems of the land. In fact this large aspect of it has won such wide recognition that one hears loud advocacy of its claims to a share of the national resources. The State and local bodies are alike being pressed by serious publicists to aid, if not actually maintain, libraries. The example of advanced countries can be quoted in favour of this view. Turning to the practical direction which the movement receives from its present promoters, one is struck by the attempt made to link by one common aim the scattered efforts which are so far visible in the metropolis and towns in the districts. The work is scarcely begun, and it would be easy for the critic to point out how little has been done and how much still remains to be done. The lectures to library workers, besides achieving their immediate object, are likely to stimulate thought on the subject and suggest fresh lines of activity. As an ardent well-wisher of this new means of national uplift, I cannot forbear to note in conclusion one good omen. The movement in Madras has been taken up in earnest by one of our most energetic and zealous workers. Mr. K. V. Krishnaswami Aiyar, unlike other public workers, begins his career as a servant of the community, with a good record of useful activity. To dare to narrow one's range, to define one's aims precisely, and to labour persistently till results are achieved, are virtues of public life of which he possesses an uncommon share.

V. S. Srinivasa Sastri.

PREFACE

THE Madras Library Association is the immediate outcome of the successful session of the All-India Library Conference held at Madras in December 1927. The Association is intended to propagate and popularise the idea of the Library Movement, to promote education by means of libraries and to encourage and foster mass education.

The realisation of the value of knowledge, and the duty to disseminate it—the basic ideas upon which the Library Movement is founded—are principles recognised and followed in this country from very ancient times. While the Movement is, thus, in its essentials not an exotic planted in alien soil, its scope, aims and methods have to be adapted to suit the present conditions of this country.

With the twofold object, therefore, of promulgating the essential ideas of the Library Movement and of stirring thought so as to lead to the creation of suitable methods and machinery, the Association resolved to publish a collection of articles on the Library Movement, contributed by persons interested in the subject and to give it a wide circulation.

Agreeably to the scope of the Movement in this country, where the education of the bulk of the population has to be through the medium of Indian languages, this collection includes articles in the several languages as well.

The Association hopes that the publication will serve its purpose and further the cause of the Movement.

The thanks of the Association are due to the contributors, to the members of the committee who helped to edit this publication, and to the proprietor of the Madras Law Journal Press who gave all facilities in passing the book through the press.

Madras,
August, 1929.

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THE ESSAYS

WHAT MAKES A LIBRARY BIG

By Dr. Rabindranath Tagore

Greed is one of the chief of man's internal enemies. Once he starts to gather and store, he becomes distracted with the obsession of Number, and tends to overlook the purpose of his accumulating. Whether it be the gathering of money to fill his own strong-room, or the gathering of men to enlarge his particular sect, the spirit of accumulation sweeps him along on its current and its blind speed blurs the destination which was his objective. His mind forgets that the value of any truth is not to be measured by its content of things.

Most libraries are possessed with this passion for accumulation. Three-quarters of their books do not come into use,—their overgrown proportions even thrust into a corner the specially selected few that are meant for being actually used. In our popular parlance the man of large riches is called a great man. When a millionaire comes into a gathering all vie with one another to do him honour, an honour not dependent on what he has to give, but merely on what he has. Much in the same way, the bigness of all libraries is estimated by the number of its volumes. The facilities offered for their use that should have been its glory, are not deemed necessary for its pride.

The words that are owned by our language have two different repositories,—one is the dictionary, the other is its literature. It is useful to collect all the known words in a comprehensive dictionary, though comparatively but few of them are actually current. On the other hand, the range of words found in literature, which are living and therefore of which not one can be spared, is ever so much less. And yet it has to be admitted that the value of literature is more than that of the dictionary.

The same truth applies to the library. That part of its contents which is for the purpose of extensive accumulation has its usefulness; but the other part which is for constant and varied use gives its significance. The average librarian, however, rarely takes thought or trouble to bring the largest number of books to the utmost use, because it is always easier to overwhelm the public mind with the mere display of quantitative abundance.

In order to bring a library into the fullest use, it is necessary that its contents should be clearly and specially brought to notice, otherwise it is difficult for the ordinary man to find his way about them and the library is left as a city of vast accommodation that lacks sufficient means of communication. Those who frequent libraries on some special quest of their own may manage to make a track for themselves by dint of their urgent pursuit. But the library itself should recognise its share of responsibility in the matter. Because it has the books, it is incumbent on the library to get them read, for then only is it justified. It is not enough that it passively permits visitors; its invitation should be active. For, as the Sanskrit proverb tells us: "*tannashyam yannadhiyate*", "that which is not read is wasted".

The usual thing is for a library to say: "Here is my catalogue, come and select for yourself." But in the usual catalogue there is no introduction, no invitation, no spirit of welcome. That library alone can be called hospitable which shows an eagerness to invite readers to the feast at its disposal. It is such hospitality that makes a library big, not its size. That the readers make the library is not the whole truth; the library likewise makes the readers.

If this truth is kept in view, we at once realise what a great function is that of the librarian. His duty does not end with the acquisition, classification and care-taking of the volumes in his charge; in other words, multiplication and division do not constitute the main aspect of his duty; he must have a proper understanding of his books as well. If a library is too big, it becomes practically impossible for the librarian adequately to acquire such true understanding. That is why I feel that the big library can but function as a store-house and only

the small one serve as a refectory which can furnish the wherewithal for daily sustenance and enjoyment.

My idea of a small library is one that keeps books on every subject, but only select books, not one of which is there only as an offering of worship to Number, but each one of which stands on its own merits; where the librarian is a true devotee, devoid of ulterior seeking, free from pride in the mere loading of shelves, capable of discriminate rejection; a library which makes just enough provision that can be placed before its guests for their delectation, with a librarian who has the qualities of a host, not a store-keeper.

Consider, for instance, the case of a library which takes in a number of periodicals, published at home and abroad. If some one on the staff made it his duty regularly to compile a list of the specially interesting articles and hang it up in a conspicuous place, would that not immensely increase the chances of their being read? As it is, three-fourths of them remain unopened, encumbering the space and burdening the shelves as they keep on accumulating. The same is the case with new books. Very few librarians attempt to acquaint themselves, much less their constituents, with the contents. Yet, is it not obvious that the wealth they have to offer should be made known as soon as new books come to hand?

Made known to whom? In each case to a special circle of readers. Every library should have as its indispensable adjuncts such special circles of readers. These alone can give it life. The worth of a librarian I would gauge by his power of attracting and looking after such circles, of acting as the intermediary for an intimacy of relationship between reader and library. That is to say, on him is cast the burden not only of the books, but of their readers as well. And in the maintaining of both is the test of his efficiency, of the proper discharge of his trust.

And even as to the books, the librarian's duty should not be confined to those that he can gather, but he must also keep himself acquainted with all those others that are published from time to time, subject by subject. For the purposes of our

school at Santiniketan, for example, we have to keep ourselves in touch with all the publications intended for children, so as to be able to make our selection. Every library should assist in work of this kind. This they could do by keeping up-to-date lists of books on the different subjects that have gained a reputation. If it became known that a particular library was endeavouring to discharge this duty, I am sure that the publishers would be glad to co-operate by furnishing it with lists of their publications, together with a resume of their contents.

The question of preparing and circulating such quarterly, half-yearly, or at the least annual lists from which the main features of the best new books may be gathered, deserves consideration. If it be the object to stimulate the founding and growth of libraries all over the country, then such object can be best promoted by thus affording a guide to the books that should be procured, incidentally also thereby assisting the libraries in what should be their main work—not the mere collecting and keeping of books, but actively acquainting their constituents with and interesting them in their contents.

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Affect not, as some do, that bookish ambition, to be stored with books and have well-furnished libraries, yet keep their heads empty of knowledge; to desire to have many books, and never to use them, is like a child that will have a candle burning by him, all the while he is sleeping.

H. Peacham.

THE LIBRARY MOVEMENT: SOME LINES OF WORK

By Sir P. S. Sivaswamy Ayyar, K.C.S.I., C.I.E.

Having read the papers relating to the Madras Library Association and the Library Movement in general, that were supplied to me, I am glad to say that I am in full sympathy with the objects of the Madras Library Association as set forth in its constitution.

The primary object of the Library Movement as it is ordinarily understood, or at any rate as I understand and conceive it, is to bring library facilities in the shape of books within the reach of all who can read. Without deprecating in any way the importance of the Library Movement, let me refer to some of the difficulties and disadvantages under which the people of this country labour. The vast majority of the people especially in rural areas can neither read nor write and it is not possible for them to take advantage of the facilities offered by the libraries whether stationary or travelling. I do not wish to be understood as implying that it is impossible to enlighten or inform illiterate persons unless they can read or that they are incapable of forming sensible opinions on matters within the range of their experience. The great Moghul Emperor, Akbar, was said to be illiterate but he was undoubtedly one of the wisest rulers of India. Even our women-folk have a shrewd knowledge of things and persons and possess plenty of common sense. But natural endowment cannot possibly make up for all the disadvantages of illiteracy. Illiteracy must be attacked by other means than the mere provision of libraries which would be no more useful to them than a picture gallery to a blind man. The supply of libraries postulates the ability to read and it might be desirable to limit the scope of the Library Movement to catering for those who can read. It is not necessary to enter into a discussion of the various methods which may be adopted for the removal of illiteracy or the diffusion of knowledge by

means of popular lectures and talks, lantern shows, cinema shows, exhibitions, etc. The inclusion of these objects is not incompatible with the Library Movement; but it will make the programme too ambitious and costly to be carried out successfully. We do not at present possess a sufficient number of voluntary agencies for the purpose of dealing with this problem.

The publication of manuscript works hitherto unprinted would also prove a great burden upon the resources of the Association. There is no objection to the authorities in charge of any particular manuscript library or any scholars from undertaking such publications. So also is the attempt to produce scientific books in the vernacular likely to put a strain upon the resources of the Library Association. But the Library Association should use its activities and propaganda upon the utilisation of books already printed and published. If, however, the Association can whip up the necessary enthusiasm and command the necessary resources in money and personnel, I do not wish to be understood as expressing any disapproval of the more ambitious programme. And if they succeed in their endeavours, their credit will be all the greater and I wish them God-speed.

Turning now to the literate classes who have learnt to read English or their vernacular, the primary need is to create a love of reading and thirst for knowledge and to supply library facilities to those who, though they may wish to read books, cannot afford to purchase them. It is astonishing that even among the thousands of graduates, under-graduates and matriculates who are manufactured by our schools and colleges the love of book reading for knowledge or even pleasure is so little developed. The habit of reading news-papers has become fairly widespread among the literate classes. But they seldom read anything else, and do not care for reading. In these days, when cheap popular editions of most of the valuable books of literature are so readily available, it is not the want of pecuniary means that is responsible for the absence of a taste for reading. The real reason is that the school and college courses have not succeeded in creating a love of books among those who can read books. Even among those who care to read books a vast majority care only

for current fiction and sensational stories. Even in the Presidency towns, taking Madras as an example, it would be found that about 75 per cent. of the books ordered by the literary societies consists of fiction. It should be the object of the Library Movement to bring about a change in the taste of the literate public and create a desire for the reading of serious literature and the best classical literature using the word 'classical' in the sense of standard works and works of really literary value.

One of the most important functions of the Library Association should be the preparation of suitable lists of books for the libraries to be started in different centres. This is a task which can be much better performed by the committee of the Association than by the local bodies. The Association will render a useful service if it prepares estimates on varying scales for starting and maintaining libraries, stationary and circulating, and supplies the information to those who wish to start libraries in new centres. Not a little difficulty is likely to be experienced in securing competent local agencies in important rural centres for the receipt of books from the distributing centre and for their issue, collection and return in good condition. As a first attempt, I should be satisfied if the Association succeeds in securing the establishment of libraries in every Municipality and Taluk centre. This work alone would require an intensive propaganda and the service of enthusiastic workers. It would be far better for the Association to carry out an intensive campaign in two or three Districts to start with, instead of dissipating its energies over the whole Presidency. The issue of appeals and circulars from headquarters will by itself accomplish little. Personal and public appeals in the different centres are necessary for the purpose of securing the establishment of local libraries. What is wanted is a body of intelligent enthusiasts. And in the case of large libraries with 5,000 volumes or more, it is essential to bear in mind the advice given in a recent address of Dr. Rabindranath Tagore and secure the appointment of librarians who will have some idea, however slight, of the contents of the books in their charge and be able to give advice to intending readers.

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THE SCOPE OF THE LIBRARY MOVEMENT

By Mr. K. V. Krishnaswami Ayyar, Advocate, Madras

The expression "Library Movement" from which the name of our association has been derived is liable to be understood as associated solely or at least principally with libraries. Such an understanding of it can, by no means, be said to be inaccurate or improper. In Western countries, the Library Movement, strictly so called, has only to do with the scheme of education through the medium of libraries.

But, even in those countries the movement has an extension side, *viz.*, the education of the illiterate by oral communications without reference to books. This latter aspect of it is strictly a movement for the diffusion of knowledge; yet it is within the ambit of the Library Movement for the reason that sooner or later the extension side of the work ought to develop into the stricter side of it, as having to do only with libraries. The diffusion of knowledge must, in course of time, lead to the demand for the sources of that knowledge, *viz.*, books and thus though in any particular locality, the work may begin on the extension side, it is bound to result in the establishment of libraries.

This furnishes the reason why the movement in our own country for which the Madras Library Association stands, is properly the Library Movement. In our country, having regard to the large proportion of illiteracy, we cannot all at once start with libraries or use them as the direct means of education. While libraries must have their place in our scheme even to begin with, in order to cater to the literate amongst us, our functions do not stop there. Our concern is also to educate the illiterate, at least to give them knowledge by oral communications and as the range to be covered by this part of the scheme is proportionately very large, this aspect of the movement deserves our immediate and urgent

attention. It should be our primary duty, the duty of those that are educated, to devise means by which our less fortunate brethren, who are uneducated and illiterate are at least informed and made to understand those essential matters which will enable them to live higher lives and discharge their civic duties intelligently. For, quite apart from the philanthropic point of view, the national point of view demands urgently, that every person who wishes that India should take an equal place amongst the nations of the world, should bestir himself to get the masses educated so as to enable them to understand and appreciate what is going on around them and conduct themselves in a suitable manner.

By way of precedent we may refer to the movement in Russia. In that vast country as in ours, the percentage of the literate population about twelve years ago was quite as small. But through the influence of the Library Movement, carried on along suitable lines, the bulk of the peasant population has, in one decade, been taught to read and write and rendered fit to benefit by the rural library service.

The Library Movement in Madras will, therefore, comprise three different heads of work. The first, and I would give importance to it, is the work with the masses, the illiterate, uneducated adult population, which should at least be informed, if not educated. The second line of work will be with those that know to read and write but have had no education in the real sense. These have just learnt enough to begin their education and they must be made to think and educate themselves, or at least be prevented from lapsing into illiteracy. The third branch of the programme will relate to the educated classes. These again do require an impetus of the kind that the Library Movement can give, to make them take to books. The first two lines of work are concerned primarily with the South Indian languages, while the third will necessarily cover the entire literature of the world.

THE LIBRARY MOVEMENT AND POLITICAL EDUCATION

By Mr. M. Ruthnaswamy, Principal, Law College, Madras

All those that believe that the political progress of the country is bound up with the political education of the people must welcome the Library Movement as a potent instrument of progress in India. There are probably worse motives than the political motive for the education of a people, and it is a matter for gratification that whatever the Montagu-Chelmsford Reforms have done or have not done they have certainly given an impetus to the extension of education in India. The need for the education of the voter has become universally recognized. It has also become an immediate need—a need that must be immediately satisfied. For, while the man that is concerned with the ultimate progress of the country may be satisfied with measures taken for the education of all the children that can be educated, the politician and the statesman want the education of the grown-up voter here and now. There are two classes of adult voters that require education. There is the voter who has learnt to read and write in his youth and who must be guarded against that recidivism to illiteracy that is the danger to which those that are just literate are prone. Here comes in the utility of the Library Movement.

The library brought to the doors of the literate masses is one of the best safeguards against lapse into illiteracy as has been proved by the experience of Europe and America. If the Library Movement could bring collections of readable and useful literature to the doors of the rural voter much would be done for the political instruction of the voter. The Library Movement must form an important part of that scheme of rural reconstruction upon which the main part of the hopes for the progress of India now rests. The distribution of "printed pamphlets, posters, pictures, songs, poems, leaflets, dialogues, etc.,"

forms an important part of that organisation of village uplift associated with the names of Mr. and Mrs. Brayne of Gurgaon fame. Until and unless the ideas of reform—political, social, sanitary, economic—are made available to and incorporated in the lives of the masses of rural India we cannot expect the progress that shall be lasting and secure. A library will be an indispensable part of any scheme of rural reconstruction. Till a library is established in the village the work of the village school, of the village panchayat, of the village munsiff, of the village health and welfare centre, would be incomplete and insecure. The village library will be the fire round which the villagers will sit and warm themselves with the warmth of enlightenment. It will be the power-house of village thought. It will be the channel by which the ideas of progress, of liberty, of equality will be communicated to the villagers.

It is not only to the literate that the Library Movement spells light and freedom. It is charged with hope also for the illiterate adults who unfortunately form the vast bulk of the rural electorate of India. The Baroda Library Organisation through its Visual Instruction Department shows the possibilities of usefulness which the Library Movement can carry to a class of people that are as much in need of instruction as their literate fellows. The cinema, the magic lantern, pictures, maps and the other modes of visual instruction should form part of every library organisation in the rural parts.

The possibilities of the Library Movement are immense. The need for such a movement is great, for it has to organize a massed attack on universal and centuries old ignorance, prejudice, and diehard conservatism. The slogan of the educational department "one village, one school" would be worth nothing if it is not supported by what ought to be the slogan of the Library Movement "one village, one library." To realize this ideal which is a great means to a great end the State and private enterprise must put forward their energies and their resources. For the end is nothing less than the regeneration of a whole people.

THE LIBRARY AND NATION BUILDING

BY THE HON. MR. V. RAMADAS PANTULU, ADVOCATE, MADRAS

The notion of free public library of the present day is fundamentally different in its conception from the old world ideal. A library in a modern State is not a mere store-house where books are collected, classified and preserved for the use of lovers of knowledge who knock at its portals. It no doubt serves, and will continue to serve that purpose also but it is no longer its main purpose. The library is now an integral part of public education, an essential component of the machinery employed for imparting mass education on a universal scale. The work of the public school is of necessity limited in its extent and operation and consists in supplying rudiments of knowledge to children of school-going age, indeed only to a fraction of their number. With the devolution of power from the few to the many, with the growth of real democracy, the demand for universal education becomes irresistible. The right of the individual citizen to be educated coincides with the duty and interest of the State to educate him.

In order to carry knowledge to the very doors of those who are entitled to it, various schemes of mass education are propounded and the public library is now recognised to be an essential part of such schemes. Library administration is now approached from the point of view of the education of the common folk, the masses, not merely of the few students who go to it. As Mr. Kudalkar put it, the public library of to-day is chiefly concerned "*not* in the *product* of education *but* in the *process* of education." The public library organisation in India, in order to serve this end, should rest on two fundamental ideals. *Firstly*, a free library should be maintained to serve the requirements of every section of the community. As far as possible every citizen of whatsoever vocation, position in life, age or sex should be provided

with a book to read and a reader must be found for every book in a library. *Secondly,* the publicity given to a library should be so wide as to make its work known to as large a circle of the public as possible. People inhabiting even remote rural areas, not easily accessible, are to be brought within the influence of its work.

There is a view, at any rate there was, that the movement as it is sought to be developed in India, is an exotic plant and has something outlandish or non-national about it. A debate was indeed definitely raised at the First All-India Libraries Conference held at Madras in 1919 and opinion was equally divided and a condemnation of the movement as un-national was averted by the casting vote of the President Mr. Kudalkar. There are friends who remind us of our ancient libraries in far-famed Pataliputra, Taxila, Benares, Ajanta, Ujjain and Nalanda and point to the temple, the monastery, the village Pouranika, the itinerant Bhagavatar and ballad-singer, pilgrimages and festivals as being institutions best fitted to nourish the people on such healthy mental and moral fare as can be assimilated by them. To the extent to which these institutions can be still utilised as aids to modern mass education, no one advocates their abandonment, nor does anyone plead for slavish imitation or wholesale importation of western educational methods. With these precautions, it must be conceded that a modern free library is better suited to fit into the machine of a universal educational system. Among the outlandish features of the Public Library Movement are mentioned the absence in the modern librarian of the preceptorial outlook of the traditional Pouranika or Kathaka, its purely secular and lay atmosphere as contrasted with the devotional environment of its old prototype, its museum habit which disfigures it with all sorts of hideous products of human intellect, "the prickly pears and bears of poetic creation and the desecrated fragments, ashes and bones of man's art and science". But we must realise once for all that these features are inherent to the whole system of our westernised education and it is impossible to get rid of them altogether, unless we demonstrate that our modern educational problem admits of a purely ancient solution. To me *it seems*

that it does not. In this view I am fortified by the opinion expressed by the late Desabandhu Das. In his presidential address to the Third All-India Libraries Conference held at Belgaum, in commending the movement, he said "To-day we are looking to the west for light and it must be admitted in the interests of truth and in our own interests, that we are lagging behind in our organisation of educational facilities. With increase in population, with large output in printing presses, with facilities of communication, which have linked up the most distant places on earth and interlinked the towns and villages in India, the problem of popular education has changed considerably *and does no longer admit of its ancient solution.* For one thing the personal touch in education, the living contact between teacher and pupil, has necessarily diminished." So let us drop our suspicion about the movement and help it forward. In doing so we may and ought to harness as many of our traditional methods, which have still vitality in them, to the work of the *Granthalaya,* put in it as much national spirit as possible and thus remove the ugliness of alienism, if any. Let us remember that education through the public library, specially the rural library, is a part of the work of national reconstruction, a necessary preparation for our full national self-expression.

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Education will become real when all the children and all the adults are being trained to play their parts as living members of a living universe.

L. P. Jacks.

INTELLECTUAL CONSCRIPTION

By Mr. S. V. Ramamurti, I.C.S., Madras

It is a peculiar position which Universities in India occupy in relation to the nation. In the countries of Europe, Universities are products of the national life. The national history is reflected in them. The national predilections are reproduced in them. The national aspirations are sought to be realized by them. They are the fine flowers of the national intellect. Not so the Indian Universities which are deliberately introduced as leaven to leaven the bread of Indian life. Their roots are in Europe. Their nourishment is derived from Europe. Their prestige is based on Europe. If European civilization be destroyed, Indian Universities will wither and die.

And yet it is through Universities that the national culture has to be developed. It is in the Universities that new knowledge which is the cause of all progress has to grow. All the practical activity which statesmen initiate is derived ultimately from some new scientific truth, some new social vision, some new philosophic hypothesis that the intellectual leaders of Universities perceive and pursue. The research work done in a University may often appear to be merely academic but men of a lesser order of intelligence combined with powers of practical organization deduce results therefrom which add to human well-being. Besides research, Universities are employed in training professional men who require an elaborate training such as in law, medicine and engineering. These two, research and professional training, are mentioned by Bertrand Russel as the two functions of a University. In India, however, we have at present to add a third function, namely, that of the flow of knowledge from Europe to the people of India. Even in Europe, the University which is a product of the life and history of the nation often tends to outstrip the mass of the nation in periods of large creative activity. Hence we have the University exten-

sion courses. Scientists are making rapid strides. The substance of their work is sought to be communicated to the masses by popular lectures and books. In other branches of thought such as political, some *rapprochement* between the thought of the University and the thought of the masses is sought by the explaining of the orthodox university view to, say, labourites and socialists and by the University dons coming into contact with the latter and understanding their views. In India, this need for a fusion of the thought of the University and the life of the people is much keener and more urgent than in Europe. But the fact is that such fusion has hardly been attempted.

We have had Universities of the modern type for about 70 years. But the life of Indian villages, where 90 per cent. of the population live, has hardly been affected. The old learning of India had petrified, the social system had reached stagnation, creative activity had come to a standstill at the time of the introduction of European learning in India and partly as a result of it. But the new learning has made little headway. Through political institutions, some of the practical results of European knowledge have been introduced into India but generally this has met with opposition and little appreciation. If laws based on a knowledge of science are introduced, people who are ignorant of modern discoveries in science tend to disobey them. If roads are made, they are dirtied. If municipalities are introduced, they are mismanaged. If co-operative societies are formed, they are misused. If agricultural improvements are discovered, they are ignored. If rural schools are opened, they are avoided. The activity that is based on the knowledge imparted in Universities becomes ineffective as that knowledge is alien to the life of the people and has not sought to assimilate itself with that life.

Thus we fail to utilize the opportunity of infusing the new learning of Europe into Indian life and thereby of revivifying the latter. We produce a disharmony in the national culture. We have on the one hand a small body of men of anglicised culture—say 1% of the population—and on the other, a large body of 90% who live their old life. The remaining 9% form

town dwellers who are affected by European ways of living without any intellectual appreciation of them. Further the 90% of the people in villages have to depend for the resources of their life on a knowledge which has become out of date and has ceased to grow. They suffer from many ills—physical, moral and intellectual—from "disease, malevolence and stupidity." Humanity has learned in Europe to conserve life and to mitigate pain. The large part of Indian humanity is none the better for it, in spite of all the knowledge being available in India among a small class. A religion which has been reduced to its dead historical growths has allowed ethics to run to seed. The knowledge of India in the pre-science age has now the status of ignorance though all the knowledge which Europe has is open to India. What is the remedy for this unsatisfactory and anomalous distribution of knowledge in India?

One way is to have universal compulsory education. But India is a vast country and we cannot say now when India is going to have all its children educated. Even when it is done, the education they receive will be meagre and it will hardly afford opportunity for the substance of the new knowledge spreading among the generality of the people. It has to be remembered that the knowledge from Europe is new to the country. It has no recognised channels for flow. In fact, its channels have yet to be cut. Popular libraries will meet the purpose to a certain extent, but their usefulness is limited by the degree of literacy. In India, indigenous culture was able to spread fully before the days of printing through wandering Bhagavatars and Bhikshus, Sanyasins and Fakirs. Even the highest truths of philosophy were assimilated into the lives of people by apt pictorial imagery understandable by the people and by suitably moulded institutions. May not a similar process be repeated in regard to the new knowledge of Europe?

For, mark you, the new knowledge of Europe is every bit as deep and as grand as the knowledge which seers and prophets gave in the realm of religion. The two bodies of knowledge are of different directions—analytic and synthetic.

But in range, intensity, vital truth and influence on life, they are comparable. The boldness of the Vedic Rishis who dared to doubt whether God himself knew the truth of the Universe is almost paralleled by that of the scientist who digs into the world for atoms, into atoms for electrons, analyses electrons into waves and yet doubts whether there is a boundary yet to his further vision. The substance of religion gave rise to a great culture. The addition of the substance of science will enable it to be greater still. Can we not apply our old methods of spreading culture without waiting for, or in addition to, the spread of universal education and the spread of popular books and libraries? I suggest that we may.

Parallel with this problem, let me present to you another problem—not national but individual. The life of individuals in India has become inert. The joy of life is at an ebb. Political and social institutions curb rather than evoke activity. Creative activity has become almost non-existent. Intellectual life is not a way of high adventure. We do not lead, we are led, all through life, along routine channels of existence. Life even for the educated one per cent. has become an economic struggle. The new knowledge has for them little intellectual value. It is mostly a credit note eager to be exchanged for cash at the rate of Rupees Thirty-five a month with a perpetual coolydom attached to it. If men were justified in not living when life was neither beautiful nor useful, we could maintain in India an overflowing Suicide Club. Such a condition is manufacturing emotional gunpowder. Is there not a way of dissipating it, doing good and not evil to the nation?

There is a need for a stream of men to carry the knowledge of Europe to the large masses of India. There is on the other hand the body of men who are packed with that knowledge suffering from paralysis and joylessness for the very reason that they cannot pass on that knowledge to the masses round them. Utilize the educated men to fuse European knowledge with Indian life and you solve two problems at one stroke.

My suggestion is this. Let each young man who passes the B.A. degree examination pass a period of probation for

a definite period, say six months to a year. Let him wander in a prescribed area of villages telling people the substance of what he has learnt. With a small bundle of clothes, with food given by village panchayats in a manner which can be easily organized, he should move from village to village. At the end of the period, he should report to the University what he has learnt. For knowledge like mercy blesses him that gives and him that takes. At first the imparting of knowledge by the young men of the University to villagers will be stilted, chaotic and ineffective. But by and by a tradition will grow and the power of expression will be developed. The proper method of presentation will establish itself. The vernacular will become equipped for scientific purposes. At the same time, the University will learn the needs of the villages, will focus attention on how to utilize science for improving village conditions, will know how to evolve a culture suited to the needs and capacities of the nation. A vital connection will thereby be established between the classes and masses of India and also between the traditional culture of India and science of Europe.

In the west, the State has a recognised claim to military service from its citizens. Such a conscription of service admittedly develops moral virtues. The citizen soldier forgets for the time being his ordinary self-centred life. He identifies himself with the larger life of the nation, a form of the non-self which is a larger self of his. He gains the power of acting impersonally. He feels the exhilaration of a larger activity than his little everyday life. He for a time feels moral restfulness. The experience gives him spiritual strength on which he can indent in later life.

It is but fitting that the right of the State to the service of the citizens should be exercised in India in regard not to physical service but to intellectual service—for the purposes not of war but of peace, for constructing life and not for destroying it. All the virtues which are ascribed to military conscription apply equally to intellectual conscription and the latter has added virtues. Just as military conscription provides the country with a body of trained men who are a permanent enrichment to the nation, even more so does

intellectual conscription yield a body of men subjected to moral and intellectual discipline. They may indeed form the nucleus of a new social design.

And as individuals, these young men will gain enormously from a life of temporary Sanyasinhood. We live in bonds so perpetually through life that we hardly realize how it feels to be without bonds. Hinduism teaches us that human life is a short incursion into this world of matter but that the soul has lived elsewhere and will live elsewhere. This life gives experience to the soul. May not the soul also gain some experience in this life comparable to the bondless life we believe it has both before and after? Is it not desirable to give to individuals some variety in life, some getting out of routine channels? If you do, it will shake them out of moral and spiritual idleness. Indian life at the present time is a virgin forest of all evils—"disease, malevolence and stupidity" run riot. And yet all over the forest there are mighty trees being choked by parasites; there are fine gems covered over by ant-heaps. To unravel such a forest even for six months is indeed a high adventure. And if one feels the zest of it, one may occasionally repeat the process in later life and start on an adventure in the forest that is India. As to the nation, so to the individual, this method of intellectual conscription opens up new vistas of feeling and activity.

The proposal itself may be put in force by the University. An organization for working it can be developed with the help of the Government and of village Panchayats. If the general idea is accepted, it will be easy enough to work out the details. I ask those who would accept the basic idea that I have presented, to work for it, so that it may be one of the elements in our national reconstruction.

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We are the superiors of the brutes in that we can hand down our knowledge.

Sir William Ramsay.

LIBRARIES FOR THE MILLION

By the Rev. H. A. Popley, Y.M.C.A., Madras

It has been well said that 'libraries are a dynamic instrument of education.' The Library Movement in India is a movement of recent origin and it is yet in its infancy. It has many difficulties to face. The small number of literates is an initial difficulty. When only one out of every ten persons is able to read, it is no wonder that enthusiasm for libraries does not grow proportionately to the population. Apart from this fundamental obstacle, India, even educated India, has not yet acquired the reading habit. There are signs of its coming, but it will take time before the habits of a people change. The listening habit is well developed and might be used much more in adult education, if only wireless could be popularised.

A history of the growth of libraries in India among the people generally would have to begin with the school libraries that during the past 50 years have gradually developed first in the secondary schools and recently in the elementary schools. Unfortunately the school curricula have not in the past tended to encourage private reading and so it is only within recent years that proper use has been made of the school libraries. Examinations were the be-all and end-all for the Indian schoolboy and the library hardly came in there. We have now got away from the examination bugbear in the elementary school and we trust that it will not be long before it is banished from a good portion of the secondary school also. I do not know the percentage of schools that have good libraries attached to them, but undoubtedly it is increasing and much more use is being made of them.

In the Punjab a large number of Co-operative Societies have taken up the provision of libraries with some enthusiasm, and the movement is developing. The Adult School Movement has also stimulated the Library Movement.

The State of Baroda is the pioneer in the founding of village libraries. During the past fifteen years it has organised a whole system of such libraries, from which books are loaned to the villagers. In order to keep expenditure within bounds these are what may be called 'touring libraries.' There are a number of different sets of books that go round from village to village staying in each village about a month. They are usually put in charge of the teacher. In spite of initial discouragements the State has persisted in this effort and to-day it is beginning to have its reward in a growing literacy and reading habit in the people.

The only way to maintain literacy is to provide suitable reading matter in a cheap form for the masses. India is very deficient in this regard. It is estimated that half of those who become semi-literate at school lapse into illiteracy after a few years. The establishment of village libraries will go a great way to remedy this and to improve the literacy of the population. There has been no incentive for the ordinary man to read. With the provision of such libraries the desire to read will grow until most self-respecting people will be ashamed of being illiterate.

When I think of the joy I got as a boy from the Public Library in my home town I feel deep sympathy for the multitude of boys in India who have no opportunity of getting good books. It means everything to the broadening of one's mind to have the chance of reading good books and of getting to know in this way something of the world outside of one's own town or village.

In many of the vernaculars one of the difficulties that faces the Library Movement is the lack of suitable literature, but there is no doubt that as the reading public increases and the demand for literature grows the supply will also increase. Publishers are chary of putting on the market books that will not find a ready sale. In England and America to-day it is the libraries that are the backbone of the publishers' business, and if there were 1,000 libraries throughout any vernacular area ready to take a copy of a vernacular book there would be very little difficulty in providing the books.

There are over 6,000 Co-operative Societies in the Madras Presidency and if each one of these societies would make itself responsible for one library, however small to begin with, it would mean a great deal to the villages. The generosity of leading landowners could be tapped to help to provide the library and the society also could give aid from its funds in maintaining it. I have seen in some of the villages of Malabar the keenness of the young fellows to get hold of books and to read them in the evening hours. The books should not be taken away but should be read in the society's room and there should be some one to help with any explanations. Government should also be prepared to give funds for the upkeep and development of such libraries. There is a great opportunity here for enthusiastic organisers and young teachers and lawyers in villages and small towns might do much to stimulate this movement if they would set their minds to it. Such a task as this is a creative task and helps in the building up of the nation. No one can tell where it will lead. Many of the great scientists and public leaders in the West started their career through the opportunities afforded by a public library and there is no doubt that boys and girls are being mentally starved to-day in our Indian villages for lack of these opportunities. Here is a call to a nation-building task that will be fruitful of results and will well repay all the energy and enthusiasm which we can put into it.

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We talk of food for the mind, as of food for the body; now a good book contains such food inexhaustibly; it is a provision for life, and for the best part of us.

Ruskin.

LIBRARIES—A FACTOR IN VILLAGE RECONSTRUCTION

By Mr. Pattabi Sitaramayya, Editor, "Janmabhoomi", Masulipatam

Years ago when the magic words of Rural Reconstruction were not yet discovered, the Andhras following the inspiration from Baroda turned their attention to the question of village libraries. Nearly three hundred libraries sprang up in a short time. Many of them have since gone the way of all flesh,—at any rate, the way of all books; some are intact and prosperous. Not a few became the bone of contention between two powerful village factions. Later, political and other developments have dulled the edge of enthusiasm for libraries. The advent of non-co-operation and the embargo placed by it on the acceptance of Government grants put the promoters of the movement in an unenviable position. At last by a stroke of fortunate chance, the centre of gravity of the movement shifted from Bezwada to Madras. And the result is an earnest, whole-hearted interest created in the metropolis for this instrument—potent and simple at once—of rural reconstruction in the very metropolis of the Presidency.

It has been a long-observed fact that while the Andhras are readily susceptible to change, the Tamilians are more sedate and stolid. Nevertheless the wave travels southwards and fertilizes the soil south of the Cooum, much better than ever it did, the deltas of Tungabhadra, Krishna or Godavari. Whether it was the Swadesi Movement of 1906, or the Home-Rule Movement of 1917, or the Non-Co-operation Movement of 1921, whether it was boycott or khaddar, national education or village libraries, the more emotional Telugus take to them more readily, but also sleep over them with an easier conscience, while the more intellectual and thinking Tamil brothers take to them with much greater deliberation but adhere to them with much greater tenacity. Before therefore proceeding to the theme, I feel it my duty to congratulate the organizers on the

fresh energy and warm enthusiasm they have brought to bear upon the cause.

During an age of Renaissance, activities become self-born and they are wide and varied. Various public-spirited citizens embark upon various nationalistic activities. The narrow-minded amongst them hug their own love and look down upon and feel jealous of the objects of love of their fellow-workers. The men with wide outlook and vision look upon all these as a simultaneous unfoldment of the nationalistic spirit and have a warm corner in their hearts for each of them. The Library Movement has, however, earned the goodwill of all. Men of real foresight were they who had outlined it at the beginning. In days when towns and urban interests absorbed public attention, it was no small achievement lying to the credit of the pioneers, to have thought of village education, libraries, magic lantern lectures, itinerant exhibitions and the development of the child mind. More than child mind, it was the adult mind in the villages that had to be drawn out and there was no more potent agency for effectuating it than the village library. Fortunately in those days the villages were not the hot-bed of political factious strife. The latter-day developments in local self-governing institutions have transferred the party squabbles of towns to villages and the factions brought into being or sharpened by Taluka and Union Board elections have readily made the rural library their first victim. It is therefore with sorrow and shame that we record the depressing fact that in the Krishna District, in one village, a flourishing and well-financed boys' school, in another a sound Co-operative Society, and in a third, a fine and well-equipped library, had been made the *bete noire* of party strife, and much ruin and bloodshed followed the disputes centring round them. It is pathetic, yea, it is tragic that those very institutions which we meant to be means of village reconstruction and national emancipation should have been made instruments of national disruption. In a dawning age of democracy, the first awakenings are bound to be rude and all that is meant in these paragraphs is that organizers should profit by the warnings of Krishna and beware of the bickerings which even a library might kindle.

THE LIBRARY MOVEMENT AND SWARAJ

By Mr. S. Satyamurti, M.L.C., Advocate, Madras

Ignorance is the greatest enemy of India. I do not suggest that illiteracy necessarily means ignorance, but there can be no doubt about the fact that literacy means at least some knowledge and the capacity to acquire further knowledge. In a huge country like India, where the extent of illiteracy is abnormally high, the problem of removing illiteracy from the country is a stupendous one. It can never be solved, until and unless the State makes compulsory elementary education the first charge on its revenues, and goes forward with a definite and progressive programme each year for at least thirty years. But while that day is yet to come, influences may at once be set free which may combat, if not conquer, illiteracy or ignorance.

One of the most beneficent of those influences is the Library Movement and all that it stands for. As has been frequently said, a library is valuable, not because of the number and the quality of the books it contains, but because of its accessibility. If we can have in India travelling libraries accompanied by travelling librarians well-read, sympathetic, patient and above all human, we can do a great deal to combat ignorance.

Even with the progress of elementary education, such as it is in this country, the relapse into illiteracy after a few years at school is bound to be chronic, unless there are agencies for adult education. It is that agency which I expect the Library Movement to supply. India can never become completely educated, until elementary compulsory education is supplemented by adult education or at least full and free facilities are provided for the same. Provided that such adult education is made attractive and synthesised with the scheme of things as exists in India to-day, I have great hopes of the same.

THE PROBLEM OF POPULAR CULTURE IN INDIA

By Mr. V. Saranatha Ayyangar, Principal,
National College, Trichinopoly.

The present state of learning in our society is apt to fill with discontent earnest men among the educated who have come a little also under the influence of the old ideal of learning with its discipline in the conduct of life and who, having known types of the old-time Hindu scholar, have felt how impressive and comforting the aspiration kindled and fed by his learning could still be. One sees how feebly sometimes an educated man of our time is stirred to endeavour in the cause of learning as such, himself taking little thought for his knowledge and for the cultivation of a liberal spirit. It is to some extent true that people have the less respect for learning, the more a certain amount of learning and education is diffused among them; the newly educated classes have in many places a vulgar spirit in appraising learning and scholarship; but in a modern country, these are the staple of society and in their regeneration lies much of the future progress of the other classes and of the community as a whole in culture.

It may be maintained that a love of learning and respect for it and scholarship itself are less cherished by us than in former days when the great scholars were so few but were held in reverence for their study and virtue and their authority in expounding and dictating religious law and custom, while there was a community of less accomplished but still educated men who came between these, the single-minded, prodigious scholars, and the common people who without direct access to learning were put in possession of a culture which came as a boon to them from the strenuous teacher of belief and everyday morality who arose among the learned. The life of learning was a reality, and popular culture also, however limited, was then real. The change to-day in the life of our community is due to many causes; but the remedy lies in the effort of the educated

citizen to pursue knowledge himself and seek the ways of imparting it to the people. One is drawn to the vivid sketch of "Intellectual Conscription" which Mr. S. V. Ramamurti, who has a right to speak for us all, has written for this symposium, in which the question is put, what is a nation profited if it shall *not* gain the whole world, yet lose its own soul?

In the first place, there is a problem of culture for us, each by himself, how to carry our little light into a small room to make it shine, to define our narrow ends, to mark out our little paths and to learn the sweet small ways of human graciousness. But the call has come more insistently than ever to the educated man in our country to help foremost in the task of social re-adjustment and while endeavouring to arrest the decline of the old-world forms of social co-operation belonging to our people, we should bring to the task of reconstruction in our day a strong desire for truth and good neighbourhood and a discerning patriotism from the nourishing life of the culture which we possess. ... The manner in which each one makes use of the first-fruits of the new spirit in our country, himself being an ambassador in bonds, will determine both our present well-being and the chances of forming what Mr. Ramamurti calls "the nucleus of a new social design."

The best men in the community should come together in several places with a view to pursuing knowledge, keeping one another in countenance and subjecting the shows of the world to the designs of individual minds and reaching forward to a common understanding; and they should acquire intellectual ardour but shed the crudeness natural to a strenuous temper, putting each other in the way of the gifts of the liberated spirit. It is the duty and frequently the whole duty of such groups to keep up the high clear endeavour of this generation as it hands the torch on to the next; there is joy in so thinking together and labouring for the education of the race and oneself each time and keeping between one and another the bond of a common service to the Spirit of Truth. Sometimes one man can get this power to bear all naked truths and to envisage circumstance; Socrates showed the way long ago in the midst of a narrow civic life; he saw before him the glittering

temples of his hostile gods, and was unafraid. This is one type of the thinker labouring for mortal good; but the spiritual preparation for leadership is the same also for them who do the great miracle in knowledge, who, when they have given thanks, distribute the five barley-loaves and the two small fishes to all the disciples, and when these are filled, say unto them, "Gather up the fragments that remain, that nothing be lost."

The problem of culture is thus on one side bound up with the rise of teachers of men; the truth which is in them surprises by a fine excess. So comes about the regeneration of the good men in the community from whom comes the gift of progress to the rest. There were bands of such teachers all over the country—they were to be found even two or three generations ago—who taught obsolete sciences and the languages especially the dead, but who somehow communicated an "invulnerable sensation". Through them alone for centuries the common experience of a single culture remained; and in the best times the people were carried away unto these idols; but they were no dumb idols. They did treatises for babes and sucklings and women, sometimes in a mixture of Sanskrit and the vernacular, and established worship and the vogue of religious dogma with its variegated speech and idiom. At the same time, caste helped to preserve the theory of each of the secular arts and in a sense did secure for the people the inheritance of the saints in light, though it fixed on them the chains of custom. The ritual and ordinary religious practice of the Hindu system, a limitless Church as the air invulnerable, made for contentment of the spirit, and instilled a sense of the mystery of practical life in the arts of getting and spending, of building, of fighting, of love, of co-operation, of sacrifice, of charity, and of austerities. It is a matter of dispute if the idea of a common happiness as realised in the national culture spread well down the ranks of Hindu society before the general unsettlement. But we should now look only to the preparation of the gospel of peace and understanding among our people, laying hold on whatever is secure and precious in tradition and remembering that we have need also of thinkers coming out of every nation under heaven, and that wherever great thoughts speak to us we do hear them speak in our tongues.

The implements of the modern world are excellent if we could produce workmen worthy of their tools, if with adopting methods and movements widely useful in the West we get modest, true and rational men with "a discriminating attention to every several thing" and freedom from negligence. Our old instruments of popular culture—the religious lay or manual, the religious festival, forms and ceremonies and the living solemnities of the *Mutts*—will not serve us now when the great movements of emancipation in history have been brought home to all eager minds, and our everyday world is loud with the strife and noise of many prophecies. The purpose of one or another modern movement around us, though worldling or minor prophet may vex us, is the setting free of the minds of the least favoured men and women in the community alongside of the cultivation of the thought and feeling and the desire of distinction which the better men possess. What we need in the Library Movement besides money and organisation is, first, that the best minds while pursuing a quest which still leaves them leisure to be good, should, as rich and charitable men put down money, put down a portion of their intellectual capital for the service of Everyman, as Rabindranath Tagore has done in Bengal and the writers in the Irish Revival did in their country. Then there is the middle order of men in the great march of mind, the Company Commanders, able self-effacing, firm and with a certain beauty of rectitude in everything they do. They "fill up the gaps in our files, strengthen the wavering line, stablish, continue our march". Unless this body of men is kept up, and we in the Library Movement say, "Educate the educated" and get willing learners and apt teachers who will not simply love the uppermost rooms at the feast, who have "understanding at their hearts" and "voice and strength," we shall not succeed. But if the labourers are worthy, who shall gainsay them?

"Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail."

PUBLIC LIBRARY MOVEMENT IN INDIA

By Mr. S. V. Narasimha Sastry, President, Andhradesa Library Association, Bezwada

How to disseminate knowledge and culture throughout the country is the most vital and urgent problem that has now to be solved by the nation. Our Government and our leaders have been at it for some time. It is apprehended that the subject has not been grasped in all its implications and is not receiving the attention that it should. Public Library Movement when properly organised and efficiently conducted will achieve this.

What do we mean by Public Library Movement? What is its aim? What is its scope and extent? The old-world idea that a public library is a mere store-house of books and the librarian its custodian is all exploded. No doubt, old libraries which were founded by our former kings, some of which are existing even to this day, libraries maintained by the State and quasi-government bodies and those started in imitation of them still perpetuate this obsolete idea. But the public library, as it is understood in the West, in Baroda and a few other centres in India is far different from this. It is the people's University. Its aim is to unfold the varied faculties of each and every individual comprised in the body-politic; man or woman, child or adult; rich or poor; literate or illiterate, adopting means and methods, which are appropriate in each case and which vary with peculiar tastes, environment, intellectual equipment and the like.

Who and what are the different people that have to be provided for? Ninety per cent. of our people live in villages and nearly seventy-five per cent. of us are agriculturists. The chief crop grown by them is rice. Those who cultivate it have enforced rest hanging heavy on them for nearly half the year Ninety-two per cent. of our country-men are illiterate. Our growing industrial population is hopelessly disorganised and live under most unfavourable conditions. The average income

of an Indian is so low that with many of them a second meal for the day is a mere luxury. Our countrymen are unfortunately divided into innumerable sects, races, castes and creeds. Besides, there is great ignorance and greater superstition prevailing in the country. In spite of Western institutions working in our country for more than a century, our educational machinery is most imperfect. The curricula of studies followed are veritable Procrustean beds. Schools and colleges are the only institutions through which knowledge and culture are acquired in our country at present. They all provide for a single type of student. It is only whole-time students that can get admission there. Our Universities have not yet risen above the narrow view that their work lies entirely among their *alumni*. Their libraries are not yet open to the public.

Our forefathers have much to teach us on this subject. Their solution of this problem is most thorough and all-embracing. Some of the cardinal principles which underlie the numerous institutions which were improvised by them unto this end may be usefully adverted to. To begin with, they are all catholic. They are not stereotyped. They suit different tastes, temperaments and mental training. Literacy is only one of the means of imparting knowledge but it is not the only means. The ear, the eye, and memory play a great part in improving man. Literature of various kinds such as ballads, stories and the like are encouraged. Communal gatherings are frequently convened by which mutual help and goodwill are fostered and grown. Art is not the privilege of the favoured few. It is brought within the easy reach of all, in their daily life.

The Public Library Movement in India ought to incorporate in it all that is best in our traditional institutions and assimilate so much of the West as would suit our national genius and our present environment, so that we may march with the times and yet be true to ourselves.

Our work may be divided under three heads: (1) Propaganda, (2) Organisation, (3) Technical work. In the very nature of things we shall have to work both intensively and extensively under all these heads.

The scope and extent of public libraries has not yet been made widely known in the country, and so a good deal of propaganda work has to be done from numerous platforms, through the press and by convening periodical conferences. Effective steps should be taken to widen the circle of those who make beneficial use of libraries by organising continuation classes, study circles, informing lectures, practical demonstrations and the like.

To carry out this great work, the work of the existing library associations is to be systematised and a definite plan of work will have to be settled to be conducted by them. In areas where such do not exist at present, early steps have to be taken for organising them for every provincial, district or even taluk areas. When a net-work of such institutions comes into existence, the work of the All-India Association will have to be confined to deal with questions of All-India importance.

Coming to organisation, our existing urban and rural libraries have to be greatly strengthened and consolidated. Their resources are at present precarious. The small provincial grant that is annually doled out is being distributed in homeopathic doses among the numerous libraries that are scattered over the whole of the Presidency and thus the cause of the movement is not furthered thereby. The local bodies have to be made alive to their imperative duty in the matter. The movement should become widespread throughout the country till every town and every big village in the country shall have a library. The infinite possibilities of central libraries ought to be made widely known. Central libraries will have to be organised for provincial and district areas or even for taluk areas where local conditions permit, so as to serve on the one hand as feeders for primary libraries and on the other hand to serve, through the medium of the local institutions, the needs of the people living in their respective places situated within the prescribed area. In central libraries and in other libraries whose finances permit, children's section, ladies' section, visual section, travelling library section, workmen's section and the like will have to be organised so that nobody living in the neighbourhood is left unprovided for. Above all, care should be

taken to see that in all the bigger villages rural libraries are organised on sure and sound foundations. When this is done, a rural library will be a great community-centre from which all the healthy activities of the village would emanate or at least find their echo there.

Last but not least, the technical side of the Library Movement is understood by very few people in our country. This is a question which the Universities and the Government alone can solve. Till we have succeeded in making the concerned authorities take it up in right earnest, it will be up to the managements of libraries situated in a compact area to pool their resources and organise classes to train their librarians.

This is a great movement with infinite possibilities. It is the bed-rock on which all other movements that work for the good of the country are reared up. It requires vast resources and innumerable workers. In this holy land of Bharatavarsha where many a noble endeavour germinated and had its fruit, would it be too much to hope that Public Library Movement will grow, giving happiness and plenty to the people at large?

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Literature exists to please—to lighten the burden of men's lives; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures.

Birrell.

THE PLACE OF THE CINEMATOGRAPH IN THE LIBRARY MOVEMENT

By Dewan Bahadur T. Rangachariar, c.i.e., Advocate, Madras

The organisers of this movement, I am glad to note, have put in the forefront of their programme the work with the masses, the illiterate uneducated adult population "which should at least be informed, if not educated" to quote the words of Mr. K. V. Krishnaswami Ayyar, the ardent supporter and originator of the Library Movement in this province.

Strictly speaking, the cinematograph has not much to do with the diffusion of knowledge or education through the medium of libraries. But what is most essential in our country at the present moment is the problem of adult education. The educators in America and Europe have very nearly forgotten the days, though not so remote, when the evil of illiteracy was as widespread around them as it is amongst us, and the task was to teach the three R's before they could proceed to enlightenment of other kinds; and if some of them do recall those days, they would find that the conditions in this country at the present day are far worse than what they were in their own country. A few figures will make the position clear.

According to the census of 1921 there were in India 293 million illiterates and 23 million literates, the latter being merely required to read and write a simple letter. The literates included 20 millions of males and 3 millions of females. The percentage of persons over the age of 20 years who were literate was 18 for males and 2 for females or 10% for both. Moreover about 92% of the population in India live in villages of which there are 669,000, with a population below 2,000 in each; and the proportion of literates among the rural population probably does not exceed 5%. This backwardness is one of the main causes, if not the main cause, of the agricultural conservatism, unhygienic life and general narrowness of view, which

block the path of the reformer. Only about 34 to 35% of the boys and 5% of the girls of the school-going age are being educated in primary schools. There is no law of compulsion except in selected areas.

None the less, there is an ever-growing and insistent desire among the *intelligentsia* for obtaining responsible Government which will throw responsibility on the electorate. They have no patience and can have no patience to wait until all juveniles are netted in schools and taught for a term of years and allowed to grow to maturity as citizens before further power is placed in their hands. The wastage too is enormous. Between classes I and II in the year 1926, 66% of the pupils were lost; another 7% between classes II and III; and 7% between III and IV and 8% between IV and V. No more than 12% reach the state of literacy ultimately and many of these, again, through lack of opportunities to use their little learning, relapse into ignorance. The real attack therefore must be on the adults.

Adult education in other advanced countries has become a reality and a matter of vital and everyday concern both for the Government and for the people. In India we have hardly made a beginning. The Royal Commission on Agriculture, reporting in 1928, considered that only in Bengal and the Punjab were any appreciable steps being taken, Bengal boasting of 20,000 adult pupils in 926 schools and the Punjab 28,000 in 3,098 schools. They have also emphasised the importance of the use of the film for spread of knowledge.

The policy of expansion in the adult school movement has to be vigorously advocated and pressed if the country is to respond effectively to the growth of the constitutional form of Government. If the adult schools are to be organised effectively it should be done by bodies other than the educational department. The officers of that department are not only fully occupied with their own work but they naturally fall into conservative views and have greater faith in their own methods of education with the aid of books.

The problem of illiteracy in India is a vast one and it is not only rural with few agencies to tackle it, but it is closely connected with the habits and customs of the people and some-

times also with faith. The most effective agency to my mind other than the education department for propaganda is the co-operative department. Though official in origin, this branch of Government acts more fully through, or in consultation with non-officials than any other. Libraries of books can play but little part at present in those areas in the spread of knowledge. It is in this view that the Indian Cinematograph Committee of 1928 laid considerable stress on the educational and public utility value of films in Chapter V of their report. They were impressed with a profound sense of the educational potentialities of a large number of films dealing with a rich variety of subjects that were available in other countries. Such films are now at present practically unobtainable in this country. The trade cannot be expected to purchase an educational film from motives of philantropy. Government or public action is required in that direction. They considered it unnecessary to argue at length on the necessity for the use of the film for education in the broader sense, in educating the adult masses in aucs important subjects as public health and hygiene, agricultural operations and cottage industries as well as its use in bringing before them conditions of life in other countries; and in short, the use of the film in making the people to be better, happier and more enlightened citizens. And they have therefore strongly recommended its use as a useful adjunct to existing educational methods and in one of their recommendations in connection with the central organisation they have made in Chapter III of their report, namely, a Central Bureau and an Advisory Committee, they have laid emphasis on maintaining a library of films of sound educational merit as part of that organisation. If such a library of films is brought into existence through the agency contemplated by that Committee, the Madras Library Association will be able to indent on that organisation for a liberal supply of films of educational value. The education of the masses for which this Association stands will thereby be greatly facilitated.

The place of the cinema in education has a special interest in India. It appeals to a much wider audience than schools or libraries; it has a special and a peculiar appeal and produces a peculiarly direct and vivid impression in the mind of the specta-

tor. "The Library Movement in tackling the problem of adult education will have to resort very largely to starting and maintaining film libraries all over the land. The duty of every modern Government to undertake such education cannot be denied. It is a matter in which public duty and national welfare go hand in hand. And the Indian Cinematograph Committee have rightly emphasised this aspect of the use of the film and have made an earnest appeal to all provincial Governments, self-governing Local Bodies, and Government departments to use their best efforts in that direction and if the Library Association in Madras will go forward, the co-operation of these bodies can be safely anticipated. It is now up to Government to set up the machinery so strongly recommended. They have been allowed to sleep over this vital problem too long. Is it too much to expect them to awake and arise?

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I hope it will not be long before royal or national libraries will be founded in every considerable city with a royal series of books in them; the same series in every one of them, chosen books, the best in every kind, prepared for that national series in the most perfect way possible; their text printed all on leaves of equal size broad of margin and divided into pleasant volumes, light in the hand, beautiful and strong, and thorough as example of binders' work; and that these great libraries will be accessible to all clean and orderly persons at all times of the day and evening; strict law being enforced for this cleanliness and quietness.

Ruskin.

THE LIBRARY MOVEMENT AND MASS EDUCATION

By Mr. K. V. Krishnaswami Ayyar, Advocate, Madras

One of the main purposes of the Library Movement is to educate the illiterate, diffuse knowledge amongst them and dispel their ignorance. In a country where large masses of the people are steeped in ignorance and illiteracy and consequently lead maimed and imperfect lives, the least part of our duty is to help them to lead more virtuous and perfect lives by educating them to that end. Those of us who, by the accident of birth or other cause, are placed in more fortunate situations in life, have to undertake the task and endeavour to carry it to a successful issue. We ought to realise it to be a religious duty which we owe to the Maker, who made us all alike, and whose children we all are.

Apart from this humanitarian aspect, there is also the national point of view which calls for active and strenuous work in this direction. Suffice it to say, that we cannot grow into a nation and claim to take an equal place among the civilised nations of the world, unless we educate our masses, make them understand the world movements and take them along with us. No lover of India, no Indian who desires to see his mother country occupy an honoured place among the civilised countries of the world, can afford to slumber any longer. He should wake up and do what he can towards the amelioration of the condition of his ignorant brethren. Herein have to be laid the foundations of national unity; for without the realisation of national self-respect engendered by education, the consolidation of our people into a nation is unthinkable.

The work that we have to do in this direction has to reach the villages and the rural areas, as having to do with the masses. The task is no doubt a stupendous one, but one need not despair of success. The progress must be slow to start

with, but if the movement is steadily and unflaggingly pursued, large results may be achieved in the course of a few years.

In this programme we ought first to avail ourselves of other existing organisations which, though they may not be concerned with this as their designated function, do yet carry on activities on similar or parallel lines and towards the same result. To mention but one amongst them, the schemes for village reconstruction, which are working in many rural areas, lighten our work in no small degree. Our first endeavour is, therefore, to start an enquiry about existing organisations, whose work is akin to ours, and whom we could make use of or co-operate with in our programme of work. The scope and character of such organisations, the nature of the work they carry on, and the manner in which they could be utilised for our purposes, are matters in respect of which we should appeal to our sympathisers all over the presidency for information, before we could formulate definite schemes regarding our work in co-operation with them.

For this purpose, it is necessary that we should organise local associations to co-operate with us and to inform us of local conditions. The appeal must go to all those who have sympathy for our work and our aspirations to move in their respective local areas to organise themselves into bands of workers and put themselves into communication with our Association. We shall then be in a position to give them such advice as we may be able to give in regard to their work and to co-ordinate their work with that carried on by kindred organisations in adjacent areas.

Apart from the private organisations to which I have referred there are public statutory bodies which ought to be made to take up the task. There are the District Boards and Taluk Boards which exercise jurisdiction over rural areas and have within their ambit a net-work of Unions and Panchayats. These last-mentioned bodies, being directly concerned with village life, are appropriately the ultimate units of organisations which should be made to interest themselves in the movement.

Amongst individuals who could be valuable instruments for the propagation of this movement, the retired official takes

the foremost place. He is one whose experience of the world and of men and whose ripe knowledge and wisdom ought to make him eminently fitted for the task. Our officials retire at fifty-five, often when they have still left in them many years of vigorous work. These gentlemen get into a habit of strenuous and sustained work during their official career and in most cases, possibly by reason of the very stress of official life and single-minded devotion to it, have cultivated no hobbies or second interests in life. On retirement, they feel like fish out of water and one might venture to say that they shorten their lives for want of active occupation to engage their energies. These gentlemen might do good to themselves and to the country by interesting themselves in this movement.

Much useful work may also be done by students in high school classes and in colleges, during the period of their vacation. Most of these go to their homes in villages and they could well do the little they can to educate the illiterate in their own villages.

I have just referred to a few of the agencies that are available to us in working the movement. There are many other organisations as well as individuals who could be valuable instruments in the war against ignorance. To all of them we appeal to join us and co-operate with us in solving the great problem.

As regards the methods of work with the illiterate, we have to begin with lectures, talks, readings, story-telling, cinema shows, exhibitions and the like—things that will draw them in. We have first to approach them on topics which will interest them as affecting their occupations or trades. The details of the course must necessarily vary with the locality and the groups of persons who are to be instructed. But in every case it should begin with an intimate association of the teacher with the taught so as to lead to the creation of confidence in the teacher. The teacher must live and move with the villagers when he is on his programme and his lectures and talks may well be modelled on the lines of the familiar Kalakshepam of our Bhagavatars. The programme would begin with educating the villagers on matters relating to their daily life and end in

the creation of a desire to seek for knowledge in books. The village school-master would legitimately be the person to start the work and he ought to be assisted by other suitable organisations. Each Taluk Board, for instance, might well appoint a teacher who should go round to the villages, like a Sanyasi and carry on his programme of educating them.

The institution of night schools with which we are familiar is a useful instrument of adult education. Experiments in this direction by social service organisations have proved a great success and teaching institutions of this kind ought to be organised wherever possible.

A small library would be a necessary auxiliary to the courses given by the itinerant lecturer or the night school teacher.

"Learning is an addition beyond
Nobility of birth; honour of blood
Without the ornament of knowledge is
A glorious ignorance."

J. Shirley.

A LIBRARY

AT EVERY DOOR AND IN EVERY HOUSE

BY MR. V. V. SRINIVASA AYYANGAR, ADVOCATE, MADRAS

Such is the title at once suggestive and significant, under which I propose to make the contribution, to the symposium of papers on the "Library Movement" proposed to be published by the Madras Library Association.

Books now-a-days have become so commonplace in fact, that we have almost ceased fully to realise their wonder or their value. Exactly to appreciate what I mean, one has only to look at a book written or printed in a strange, unfamiliar script. Sheet after sheet of paper with all kinds of black lines and nothing more and nothing less! but to him that understands the script, those very weird sheets become a wondrous spring from which would seem to flow a translucent stream of instruction and delight with radiant words and phrases mirroring as it were the inmost thoughts and sentiments of a great genius, dead and gone perhaps many centuries ago. If a book is the essence of the life and thought of a great writer, there is no greater possibility of intimacy of mind with mind than that which results in and through the ardent study of a good and great book. If every book is the storehouse, the magic record of the greatest thoughts and finest feelings of the author which came to him in the course of his struggle through life, of every great book it has been said with picturesque appropriateness that it is writ with the heart blood of the great author. Of all the treasures that man has acquired in his historic and heroic struggle against nature, against odds on this planet, and handed down unimpaired to posterity, books are the most invaluable. Books are man's instruction and education. Books are his amusement and enjoyment. Books are the treasury of knowledge and the storehouse of information. Books are the food of the thinking and the drink of those who thirst for experience beyond their own. Books are the companions of the lonely and the joy of

the joyless. Books are the very breath of the life of progressive man who would conquer all nature and become like its creator.

A genuine love of books is a great compensation in life, otherwise full of ills and evils. To the man of culture, the study of books is perhaps the greatest solace of life. Book in hand and absorbed in what he reads, the reader takes himself away from, it may be, sorry and sordid surroundings and becoming absorbed in a scene, a story or subject far removed in time, space or interest, forgets and overcomes for the time being the limitations of actuality. A love of books carefully nurtured and wisely directed serves in course of time to fill a man with such culture and refinement as to make him seem to himself as well as to others a different type of being altogether.

A little literacy is the sole *sine qua non* for beginning to form the habit of reading books. Indeed, the only purpose of all education should be to make of the student, a lover of books. Our colleges and universities must be set down as failures in the great measure in which they fail to achieve this purpose. With reading literacy grows and with the growth of literacy, more books can be read and enjoyed, and so on without end. Thus to the educated and the comparatively uneducated alike, books bring and offer untold wealth of wisdom and high and refined enjoyment which are not attainable in any other way.

It seems to me that the Library Movement is conceived and calculated to make the nation, a nation of book-lovers, every one, man, woman and child. It is true that there is at present no real love of books, no real love of study and no real demand for books either in villages or towns or among the so-called uneducated or even the educated. But it can almost be said that the chief object of the movement is not so much to bring about a supply of books to those who want to read as to create the want or demand itself by taking great and good books to the very door as it were of every man and woman and by tempting him or her on to read a bit, gradually create in them the appetite for more and thus bring about a universal demand for books by a nation of book-lovers. It is a familiar experience that a man who would not take two steps to a table and take and read the book that is there may almost automatically if lazily and even purposelessly turn over the pages of a

book that is close at hand and then become in a few moments absorbed in it. It has been said that a man "is as lazy as he dares to be, but it is the lazy man that is also the man that forms habits quickly. There is therefore every reason to suppose that if the Library Movement should succeed in taking to the door of every man and woman in the country moving libraries offering a selection of great and good books to read, a great beginning would undoubtedly have been made in national culture and refinement. Small moving libraries in carts or even motor trucks passing from village to village and offering books for study and return will undoubtedly be the easiest and surest way of evoking a love of books and love of study. Such moving libraries may at first be made as small as may be desired. All that is necessary for the success of such large and beneficent movements is a good beginning. And the Library Movement has had a good beginning. Once the demand for great and good books is kindled and created, it will grow by leaps and bounds, and ways and means of effecting supplies to satisfy such demand can be devised easily, even if they should not get established in natural course. For this purpose and for the purpose of widely spreading the Library Movement, it strikes me that nothing could be so well calculated as trying the experiment in some taluk or a group of villages or any limited area and then publishing broadcast the results of such an experiment. If this great and beneficent movement should spread and make available a library at every door it goes without saying that soon enough there will be also a library in every house.

* * *

"I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

Lord Macaulay.

THE RURAL LIBRARY AS THE MAIN BASIS OF RURAL RECONSTRUCTION

By Mr. K. S. Ramaswami Sastri, District and Sessions Judge, Ramnad

In India the air is to-day thick with idealistic schemes of rural reconstruction. Most of these are mere castles in the air and nothing more. Rural reconstruction is on every one's lips to-day and perhaps in a few hearts as well. It is a plank in every one of the many and mutually destructive platforms of national regeneration. But very few think out the problem in a clear or comprehensive manner and give us a definite and practical and fruitful guidance in the matter, though all feel that only by rural reconstruction and the spread of the co-operative movement among the masses as well as the spread of scientific and democratic ideas and higher non-combatant and love-generating religious ideas among the upper classes that we can bring into existence the greater and happier India of the future.

Rural reconstruction, if we are to set about it with the object of rebuilding India and not with the aim of deluging the world with mere eloquence, has to be of a manifold character. No organism grows limb by limb but only as a whole. Hence rural reconstruction has to go on as a portion of a general and wisely thought-out scheme of national regeneration. Further, the various aspects of rural reconstruction have to be taken up in all their inter-related compositeness for realization in daily life. The ryots are sunk in ignorance and debt and have low vitality and little or no joy in life. We have to set right all these evils by a single mighty effort all along the line. We have to achieve extensive and intensive agriculture. We have to start co-operative credit and non-credit societies. We have to bring the ryot into touch with the markets of the world and enable him to meet on terms of equality the

merchants who seek to exploit him and take advantage of his debts and needs. We have to teach him to cultivate habits of thrift and industry. We have to induce him to practise supplementary cottage industries, such as spinning, horticulture, dairy farming, etc., so as to add to his income throughout the year. These are his direct needs, because the hungry mouth cannot learn anything. "*Bubhukshitam na pratibhati kinchit*" says a well-known Sanskrit verse. We must improve the village sanitation and communications. The twons must cease their present cannibalistic tendency to gobble up villages, but must become, as they were before, concentration centres of groups of villages, linking them up and radiating a higher life to them. Bring to the help of the ryots the good genius of the modern Alladin's lamp—Electricity. Vitalise the village in this way and then the other aspects of village uplift will be easy of accomplishment. Fail to do this and all other efforts will also fail.

We have at the same time to work steadily to remove the ryots' crass ignorance, by elementary education of the right type, by mass education on right lines, and by adult education according to proper methods and having proper ideals in view. This has to be done for many decades before any tangible results can be attained. The elementary schools of to-day are a dismal failure because the adults have no faith in it and because the dry programme of the three R's is a dismal programme. If you want to educate the boys, you must go on simultaneously with adult education as well. Our educationists and our statesmen have not got the rural sense and hence muddle through or fail. We must, by means of stories and songs and lantern slides and popular lectures and dramas, make the rudiments of modern knowledge bright and attractive like a romance. Our best men should apply their minds to this holy and stupendous task. One-anna booklets of songs and stories and plays and popular expositions presenting modern knowledge in a simple and telling vernacular style must be broadcasted all over the land. It is here that the rural library comes in. It should not be stuffed with ponderous tomes which will send all to sleep. Let us humbly bow before the ancient wisdom which

somehow managed to make the peasant a philosopher at the plough. How was this done? This was accomplished by the Puranic expositions, by Harikathas, by the wandering Sanyasis and street singers, and by cheap vernacular songs and poems and plays. A book like Arunachala Kavirayar's "*Rama-natakam*" is a library in itself, and feels at home in the midst of the masses just as Sri Rama Himself felt at home among the humble and the lowly and the meek. It has been well said that a library is the people's university. Let us multiply the books which alone will be of use in our villages. Let us stock our villages with libraries of such books. Let us employ sympathetic librarians who will love their work and the people. Keep away high-browed aristocrats and hide-bound pedants from the libraries. If we can induce our big army of unemployed middle-class men to turn to this holy work instead of knocking at the forbidding doors of public offices, we can solve two problems by a lucky solution.

How much has been done elsewhere and how little has been done here! In the West rural ignorance has been practically banished altogether. Yet even now great efforts are made to bring the highest knowledge to the doors of the humblest and poorest in the land. Demonstration trains are run in America from New York to San Francisco. In them the best men—the lights of science and art—discourse in a simple way to the masses about the most recent achievements of the ever-advancing human intellect. Can we not organize such things during festivals and fairs? If people will not go to the big libraries, the living embodiments of the big libraries must go to the people. By means of charts and lantern slides and cinema shows, by popular lectures and plays, and in other ways we can enable our humble brothers to worship the Goddess Sarasvati. The rural libraries can contain only the rudiments of knowledge. Travelling libraries and demonstration trains and cinema shows and popular dramas must supplement, vitalize and modernize and amplify and uplift the rudiments of knowledge which alone could be imparted by elementary education, adult education and mass education and by rural libraries in the villages themselves. The wooden village schoolmaster of

to-day can be taught to hitch his wagon to a star and then enable the ryots to link themselves to modernity wisely and well. The rural libraries can be housed in temples, and bhajana and popular expositions can be combined there. We have had enough of palaver. Let us begin the work.

If we increase production and thrift and lessen debts, if we improve communications and sanitation, and if we lessen ignorance, the other rural problems will solve themselves. Even there the lead must come from us who proudly call ourselves the *literati* and the *intelligentsia* of the land and have forsworn ourselves by breaking our solemn University oath to carry to the masses the light lit in our souls. We must pull up the ryot from his placidity and apathy and torpor. Appeal to the element of manliness in him. Form panchayats and enable the ryots to work out their rural salvation. Teach them the value of the vote. Make them feel that they are the rulers of the land. This will give them a new zest in life. At the same time preserve their pure and simple and age-long trust and faith in God. Take part in the village choir and flood the land with the nectar of the name of the Lord. This will re-introduce joy (*Ananda*) in life in our villages and fire the hearts of the ryots with a new glory of delight.

Shall we do this? Shall we "awake, arise or be for ever fallen"? We have disintegrated the Indian villages. Shall we reintegrate them? Mother India, nay, I will call her by her real name, Goddess India, lives in the village. Do not invoke Her elsewhere where She is not. Serve the village—you serve GODDESS INDIA.

* * *

In them (books) the most high and incomprehensible God Himself is contained and worshipped.

Richard de Bury.

BOOKS AND LIFE

By Mr. K. Swaminathan, Sri Minakshi College, Chidambaram

The Madras Library Association is now engaged in a great "drive," a powerful massed attack on the public. They are out to convert every literate human being from a potential into an actual reader. It is a laudable and none-too-easy movement which every teacher is bound to further. There is only one danger in my joining in this propaganda. A perusal of this article might promptly cure anyone of the reading habit altogether, which would be unfortunate. This species of reaction, however, is a danger incidental to all propaganda.

That there has been a decline in the reading habit in this country since the turning of the century is admitted by everybody. Gandhi and non-co-operation, the conflicting claims of rival languages, the lack of reading matter in the mother tongues, nationalist and communal politics, have all been blamed for this decline, but the decline itself has never been questioned. When I talk of the decline in the reading habit, I am not thinking of the vast masses of the people who never had it, or of that small proportion of the population who are just literate in the technical sense of knowing how to write their own names in their mother tongues, of the tragic absence of all instruction or the even more tragic lapse into primitive ignorance which follows hard upon the year or two at an elementary school. I am referring, rather, to the illiteracy that stalks abroad, naked and unashamed, and could be seen and heard in Legislative Councils, public meetings, communal organisations, college debating societies, clubs, pials, parks and dinner parties, and in the daily and weekly papers. The illiteracy of the educated classes is what rouses my indignation and concern; the colossal illiteracy of the masses fills me with a blind and nameless terror. How to call forth and spread abroad a live and compelling Tamil literature, I frankly don't know. Once a quarter, the Registrar of Books

announces in the *Fort St. George Gazette* the names and particulars of books and pamphlets published in the Presidency. When one compares this list with the publishers' announcements in England or America, or when one compares the briskness and volume of the book trade in civilized countries with those in our own, one realises that we are still in the Dark Ages, that the "Renaissance in India" is only the name of a now-forgotten book, and that the invention of printing has precipitated on us only a spate of newspapers. Against this almost universal ignorance, "patience is sottish, and impatience does become a dog that's mad."

My remarks, then, are addressed to the small minority of "educated people" who are or have been in colleges. In America the ratio between the national expenditure on books and the national expenditure on automobiles could be easily determined. Among us, statistics of this degree of worthlessness are not available; but it can be stated at a venture that more people use motors than books and more money is spent on travelling quickly between a dismal and illiberal Perambur and a dismal and illiberal Rayapuram than is spent on rendering either of these places less dismal and less illiberal. The forty odd major companies and the innumerable repairing sheds that deal in cars are kept much busier than the few and obscure booksellers and binders. This is a significant commentary on our boasted preference of things spiritual over things material. It is no answer to say that books are not as necessary, or as accessible, as cars; for my whole argument is that both as a means and an end, books are just as necessary as cars; and further, if this need is strongly felt, it would most certainly be met, as the need for quick and cheap travelling has been. The average man wants the use of a car; and the bus or the taxi is there to meet his need. The average man doesn't want a chance of reading books; and there are few book-shops and no circulating libraries for him. We have yet to create a demand for books on the part of the public.

After all that has been said of books by Bacon and Milton, by Lamb and Wordsworth, by Ruskin and Stevenson, I don't feel called upon, or competent to praise books anew. I shall only try to relate my philosophy of books to modern science

and modern religion; to fit books into the scheme of things which science and religion present to our contemplation. In the process called evolution, the two elements of heredity and environment have been repeatedly, and variously, distinguished. Environment itself has, clearly, more than one aspect;—the continuity of tradition, the immortality of thought and feeling embodied in books is a part of that creative evolution which human societies have imposed on the blind forces of brute nature which operated unchecked in earlier ages. Books and teachers should be the chosen instruments of this conscious social evolution. Among the influences which, both directly and indirectly, modify biological and physical factors, books are the steadiest and most powerful. The books of Rousseau and Karl Marx have changed the face of modern Europe not less potently than the invention of antiseptics or of the internal combustion engine; (not that these could have been pushed or perfected without books of various sorts). "The sum of the contemporary knowledge or ignorance of good and evil is, in large measure, the handiwork of those who write." There is no society on earth now which has a quite healthy taste in reading, on which therefore good books exert all the influence that they should exercise; such a society now exists only in the imagination of idealistic writers. But the influence of contemporary books, as against the devastating flood of journalism, is much weaker in our country than in any other which makes equal claims to civilization. The newspapers, "so lightly readable, must exercise an incalculable influence for ill; they touch upon all subjects, and on all with the same ungenerous hand; they begin the consideration of all, in young and unprepared minds, in an unworthy spirit: on all, they supply pungency for dull people to quote. The mere body of this ugly matter overwhelms the rarer utterances of good men; the sneering, the selfish and the cowardly are scattered in broad sheets on every table, while the antidote, in small volumes lies unread upon the shelf". In the evolution of the society of the future, books have not yet become the stimulative and guiding force that they ought to be.

Sir Muhammad Iqbal has, in his Madras Lectures, defined religion in terms of experience, following in this a school of contemporary philosophical thought, and distinguished between

the efficient self and the appreciative self. Books multiply and intensify the experiences of the appreciative self. In reading *Hamlet* we re-create it, and re-live the spiritual life of Shakespeare with a difference. It is not a less thrilling experience to re-discover, with the whole strength of our intellectual being, a fundamental scientific concept originally stated by Newton or Einstein. Indeed, I claim that the only active religion now open to the strong and courageous man, when scientific method has more or less abolished God and Personal Immortality, is the experience of Poetry and Science, the free exercise of all those powers of mind which put the man above the beast. Physically, we are helpless and temporary; death will surely end us some day. But in the few years before death comes and our place will know us no more, we can measure the stars with our intellect and live the life of kings in our imagination. Science and Poetry give for us a world which is our own and friendly to us; a universe which is purged of the enmity and indifference which hard nature and bitter, untutored humanity oppose to our love. an ideal world remoulded to our hearts' desire. Over this world, our dominion is absolute and eternal. I do not know that there is any higher, purer or more liberating religious experience than this mastery which works of art and science offer to their students as well as to their authors.

From these transcendental flights, let me reach to some practical matters. It is an appalling tragedy of college education that many students and some teachers ignore the higher values of text books, and concentrate on mark-getting devices. The books prescribed for non-detailed study, properly treated, can become an effective agency for creating a habit of general reading. Library classes where pupils could acquire the power of rapid and silent reading, (and elocution classes, where they could learn the art of reading aloud poetry and the nobler prose), are not at present a compulsory part of a literary course, but they ought to be so, just as practical work is a necessary part of a scientific curriculum. For if the college is to fit young men for life at all, it should teach them the love and the use of books; these being, except to the greatest of men, the prime repositories of knowledge and happiness.

THE LIBRARY MOVEMENT

By Mr. N. Chandrasekharan, District and Sessions Judge, Cuddappah

The Library Movement is a big and laudable one and has come to stay. So much has been said about it from so many platforms and by men infinitely more competent than myself that I feel it hardly necessary for me to reiterate in this souvenir publication its aims and objects at any length. The scheme is to have a small, useful and working library in every village in this vast country, so that after the day's hard physical work is over, even the remote villager may get mental solace and refreshment in the company of choice books. It may be regarded, in short, as an adjunct to the spread of free and compulsory education and is intended to serve the same purpose, namely, to banish gradually and steadily the vast illiteracy that unfortunately exists in India at the present day and to make its men and women better and more useful citizens of the State, with wider and saner outlooks on life.

The idea is certainly not a new one but has been in existence in this country for several centuries. I am not speaking of public libraries in Native States like Baroda, Mysore, Travancore, and the old Tanjore State; nor am I thinking of the establishment of modern libraries like the Connemara Library or the splendid collection of books that is found in the Theosophical Society, Adyar. What I am alluding to is the fact that for centuries, till about three decades ago, when people began to desert, in large numbers, villages and agriculture in search of more alluring avocations in towns, there were in almost every village at least one or two people, generally school-masters and sometimes purohits or accountants, who had a small collection of books of their own, which were placed at the disposal of every one in the village who was anxious to get acquainted with their contents. The books were no doubt

not of the scientific or historical kind but were mostly literary and Puranic in character. They were in Sanskrit or the vernaculars and contained, amidst much religion and philosophy, excellent moral and practical lessons, useful in everyday life and calculated to uplift character. It was usual either after the midday meal or the night's supper for the villagers to collect together at a common place and to hear some book or other read, with some one giving a didactic exposition of its meaning and purport. For various reasons, economic, political and social, which it is not necessary to go into at present, the villages have gradually lost their importance and attractions and the system I have described above is also steadily perishing with it. This decay of the villages and old vogues is very lamentable indeed, and the problem of arresting it and reverting back, to a certain extent at least, to the old order of things is not an easy one. It is possible for a dictator like Signor Mussolini to order men to get back from towns to villages and impose legal penalties for disobedience but such drastic remedies are unthinkable with a huge country like India and with an alien Government, which necessarily has to proceed cautiously in such matters of reform.

My point is that as the ancient system of imparting moral and religious instruction to villagers and cultivating a literary taste in them by the daily reading of Puranas and Itihasas has practically died out, there is every need for a movement such as the one that has been started to be carried into every corner and recess of India, and for everyone to contribute his or her quota, financial as well as otherwise, to this great task of fighting illiteracy and aiding the culture of the mind. The Government can render some assistance to the cause, but the work must be mainly done by the people for the people. Local bodies such as Municipalities, District Boards, Taluk Boards, Unions and Panchayats can, if they only make up their minds, do much to make it a success. They can start public libraries on a small scale, at first in important places within their jurisdiction, and then gradually extend the net-work to remote villages even. The task is certainly gigantic, but nothing is impossible for the enthusiastic man fired with zeal and ambi-

tion in a noble cause. And what cause can be nobler than that of bringing happiness, by means of education, instruction and culture, to millions of fellow human beings?

Students of colleges and high schools can do very useful work in this connection. They are the citizens of the morrow, the future hope of India. During their holidays, when they are away in their villages for well-needed rest, they may employ their leisure hours usefully by taking a few choice books with them and imparting to their illiterate village friends not merely scientific and historic information but also creating in them by talk and study a strong desire for literacy and a taste for books. Once such a taste is created among a large number of people, the libraries will spring into existence of their own accord, without any conscious effort at their establishment. There is thus a great duty on students, and a splendid opportunity before them, to render quiet, unostentatious but very useful service to their less fortunate fellow-men.

To a certain extent, it may be said that things at present are moving in a somewhat vicious circle. Books and libraries are necessary for the cultivation of literary and cultural tastes and unless such tastes exist in a strong measure among a sufficiently large number of men, the institutions will not come into existence. This circle must be broken and there is no better way of doing it than by thoughtful men and women who have the means, the leisure and the inclination, taking up the library movement seriously and spreading its aims and objects by intensive as well extensive propaganda throughout the country, so that, sooner or later—sooner rather than later—the ambition of those who have started it would be fulfilled and there would not be a single village in this land without a library of some sort, suited to its needs, tastes and environments, and calculated to lift and widen the minds of those who resort to it at least frequently, though not constantly.

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Libraries are not made, they grow.

Birrell.

THE LIBRARY MOVEMENT

By K. S. Venkataramani, Advocate, Madras

The Library Movement is a fruit tree in the fertile garden of democracy. The beauty is that it is content to grow modestly on the hedge, protecting the garden from vicious raids. It is a new graft, the experiment of some enthusiastic culturists of men. It is a shrub-like plant which grows everywhere both in sunshine and in shade. It promises to become the most numerous and widely spread favourite of the people. For. to those who have tasted its fruits, they are sweet and luscious beyond praise. It leaves on the tongue a lingering flavour. Those who have tasted the strange-looking fruits with shy diffidence at first are now their complete slaves.

Democracy has set free many movements for the amelioration of man and in furtherance of social justice. But none is so pivotal for the proper and efficient functioning of the other movements as the Library Movement. It is in essence mass education which aims at and results in improving the average intelligence and efficiency of the citizen. Self-cultivation is the mood and impulse of the times. The Library Movement is the most efficient implement of such self-cultivation. It seeks to provide everyone in his own home with the pabulum appropriate to his mind.

As the proper working of all the institutions of our civilised life is closely linked with the quality of the individual, every village which has a temple, has it in vain without owning a library. It is a necessary annexe to our growing life and for the realisation of the lofty ideals mankind has in view.

The duty of our noblemen and land-holders is clear in this matter. It is a pious duty imposed on them by the unwritten urge of modern life that they should use their wealth, a share at least, for the furtherance of this movement.

Every village should have inherent power to levy a library cess of a few pies in the rupee and use it locally. We pay cheerfully road cess to use our feet on pilgrim way or for pleasure. To use our mind, who will not cheerfully pay this trifle, if only the whole matter is put before the public in its proper light?

Legislators who quarrel over selfish nothings should pass a law to enable the levy of a cess for the improvement and upkeep of the mind of the nation in as decent a scale at least as they try to maintain our roads.

The Library Movement along with the strong appeal it makes to the lay public, rich and generous, should move the Government as well in this matter and force its hand and mind to pass a law to enable the levy of an education cess, and thus provide every village with a decent school and a library for the enrichment of the rich and the poor alike.

Then only all national achievements would be laid on sure and lasting foundations, and the Swaraj we dream of become a true Swaraj, a blessing alike to India and the world. Otherwise all our strenuous work in these renascent times would be blind waste, merely foolish attempts to draw water in a sieve.

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They (books) are for company the best friends; in doubts, counsellors; in damp, comforters; Time's perspective; the home traveller's ship, or horse, the busy man's best recreation; the opiate of idle weariness; the mind's best ordinary; Nature's garden and seed-plot of Immortality.

Whitelocke.

THE LIBRARY MOVEMENT AND NATIONAL UPLIFT

By Mr. T. R. Venkatarama Sastri, C.I.E., Advocate, Madras

What possibilities have writing and printing introduced in the affairs of men! And yet how little has been so far realised. Writing is conquest over space and time and death. It gives visible shape to thought and makes possible communication of ideas between those separated by vast distances of time and space and by the dead to the living. The printing press multiplies a thousand-fold the facility for disseminating, far and wide, the knowledge embodied in writing, among men in all quarters of the globe. A library is a store-house of world thought gathered through the ages in all climes and countries. If knowledge is power, a library is a power-house. Much potential energy is there, waiting to be released. Its release for the good of the world is possible only when the knowledge which travels from the brain of man into the books travels back from the books to the brains of men.

The Library Movement owes its birth to a new and essentially democratic ideal. "Not all men should be admitted freely to all knowledge," may be said to be the ancient view. There are perhaps many still of that view but on the whole the world is moving on to the conviction that there is to be no monopoly in knowledge, that every one should have equal opportunity to achieve the highest in him and the only limit is that set by the capacity of the individual. The movement seems to me to be founded on the increasing recognition that the widest possible dissemination of available knowledge through all the strata of society is an essential requisite for the uplift of the whole country. Superior mental equipment is an advantage to communities as much as to individuals, and when one nation comes into conflict with another, the need for the consolidation of society by education and the harnessing of knowledge for organised

national work secures keen recognition. Then it is realised that knowledge unites and ignorance divides. Lack of knowledge weakens effort, and sets one against the other, and nullifies the efforts of individuals and groups. Co-ordinated harmonious work is essential for the advancement of society and it is not possible when there is dense ignorance among a vast population.

The Library Movement then is a movement which seeks to disseminate knowledge among the masses of the adult population and uses the establishment of public libraries all over the country as the chief instrument of enlightenment.

Universal literacy may be included among the objects of the movement, as the usefulness of the library will in the long run vary with the amount of literacy in the country. I say 'in the long run' because even educated men do not keep up the habit of reading, but it is justly hoped that the habit will be fostered by the movement and grow in time. While elementary and secondary education is designed to achieve the same object by educating the population that is of school-going age, the Library Movement takes up the adult population literate and illiterate with a view to converting the latter into literates and helping the former to retain their hard-won literacy and so making public libraries yield efficient results. This is arduous work requiring the concerted effort of hundreds and thousands of men continued for years. Work if taken up in earnest will be found to produce surprising results in the most unexpected ways. Organised effort, desperately slow at first, has a way of gathering momentum and giving returns increasing in geometrical progression. To minds prone to be weighed down by the formidable character of the task, it may be an encouragement to know that Soviet Russia converted six million army men into literates in a year and a half and has been able nearly to fulfil the programme which it set before itself of establishing universal literacy before the tenth anniversary day of the Soviet Republic, and that in Burma widespread literacy has been achieved by the steady untiring efforts of Buddhist priests and women. Unless the educated men and women in all the nooks and corners of the country realise the meaning and value of the programme and do determined work to wipe out illiteracy in their respective

villages and towns, it would be impossible to reach universal literacy even in half a century. A great deal of strenuous propaganda for bringing home to the minds of common people the advantages of converting the illiterates into literates will have to be carried into the remotest villages before the necessary amount of effort can be called forth from the people themselves.

The Library Movement must include the organisation of instruction in local libraries with all the modern accessories of public lectures, lantern slides, cinema shows, exhibitions, etc. This work is even more difficult as it is even more important. It is very difficult because it requires more men and of a higher order. They require a great deal of preparation to equip them for the task. We require a band of modern Bhagavatas imbued with the latest knowledge carrying from place to place serious instruction as well as delight to the adult population. For, after all, even when universal literacy is reached it can hardly be expected that every literate adult will acquire knowledge straight from books; nor should it be forgotten that instruction obtained by an individual from books cannot be as deep and efficacious as knowledge imparted in conversation and resulting from friction between mind and mind.

In most civilised countries the work which the association aspires to do has been undertaken by Government rather than by individuals. It is impossible to attack the problem except through massed effort which Government alone can bring into the field through all its local agencies with the unlimited resources at its disposal, though private munificence may also play a part. What the Soviet does for pushing on its idea of the enthronement of the proletariat, other Governments may do for the ideal of world order which they deem more worthy. What in the meanwhile can an association of private individuals do? It can educate public opinion on the need for universal literacy and the mode of achieving it by setting local effort in that direction. It can educate the vast army of educated unemployed into studying up and making available in the language of the people all that lies buried in Sanskrit or can be had from foreign languages. It can educate local bodies and rich and enlightened men to take up the work with an earnest determination to push through a definite programme within as short a time as possi-

ble. It can work to bring about legislation enabling the religious institutions to utilize their endowments, after providing for their customary needs in the amplest degree, for the enlightenment of the people through this work of national regeneration.

The magnitude of the task is almost appalling. But the spirit of the times is favourable. What does it matter if we do not achieve all that we intend? To have achieved even a fraction of what we visualise will be glory enough. There will come in time other and greater agencies which will take up the work where we leave it.

* * *

"Silent companions of the lonely hour,
Friends who can never alter or forsake,

Who for inconstant roving have no power,
And all neglect, perforce, must calmly take,

Let me return to you, this turmoil ending,
Which worldly cares have in my spirit wrought,

And, o'er your old familiar pages bending,
Refresh my mind with many a tranquil thought."

The Hon. Caroline Norton.

LIBRARIES IN ANCIENT INDIA

By Rao Bahadur Dr. S. Krishnaswami Ayyangar, University Professor, Madras

The Library Movement is quite a modern institution and forms an important accessory to the scheme of mass education, which has engaged politicians and administrators for the last half a century in Europe. The movement is one which is bound to be ultimately efficient for the purpose of spreading knowledge among the masses; but it would require a certain amount of care that the knowledge that is disseminated is knowledge of the right sort and not knowledge capable of ignorant and even dangerous application. India has been aptly, though perhaps not altogether accurately, described as a land of walking dictionaries and breathing encyclopædias, and one might be tempted to infer that it was a land where libraries and library movements would be quite out of place. Such an inference would, none the less, be most thoroughly fallacious. The method of dissemination of knowledge and learning adopted in the country was efficient in its own way, and partially justified the statement that the really learned man was unto himself a dictionary and encyclopædia, as well as an undoubted book of reference in points of grammar, etc. The knowledge that he had to acquire was necessarily encyclopædic and his mastery of the individual sciences was not merely thorough-going, but also exhaustive. That is the typical Pandit learning which scholars of the West now deplore is fast going out of existence in the country, if it has not already done so.

Knowledge was conveyed more or less widely and thoroughly by means of story-telling and illiterate people could be as full of information as those that can more aptly be described as learned. Hence it is that, in a Tamil classic like the Kural, people possessed of vast 'hearing' happen to be placed alongside of those widely learned; nay, 'hearing' as a means of knowledge

is placed even above 'reading.' We have examples of such learning even in great rulers, who did monumental work for the country, such as Akbar, Sivaji and Hyder Ali, though doubts are now cast upon their illiteracy, at least on that of the first. Be that as it may, there has been a wide dispersion of knowledge, notwithstanding the fact that actual learning was confined to a select class and was in character essentially traditional, being handed down by word of mouth from generation to generation. This position might make for the inference that libraries were simply superfluous in the country, and not being needed, could not have existed. This ready inference would again be fallacious. As learning advanced, libraries did become necessary and organized libraries apparently did exist in the country.

When learning had extended its scope and had to include not merely the holy learning of the Brahmans but a number of arts subservient thereto, the need of books to preserve it and even to supplement the oral teaching must have been felt, and the committing of these to writing should have become the fashion as soon as an efficient alphabet and equally efficient materials for writing had been discovered. In the age of religious ferment that followed the age of freedom of thinking that the Brahmanas and Upanishads suggest, people must have had recourse to the writing of books, at least to supplement the learning that they otherwise obtained. When the actual protestant movements of Buddhism and Jainism began with a larger appeal to the masses than the Brahmanism which they displaced, the need for the making of books must have arisen as the movements succeeded. It was an article of faith among the Jains at any rate,—and I believe even with the Buddhists—that the copying of the sacred scriptures was itself a holy act, and the multiplication of copies and their distribution among the libraries, if not among individuals, came to be regarded as an act of great merit. This necessarily involved the existence of libraries and efforts for their preservation.

Libraries, however, seem to have come into existence long before we have positive evidence of this habit, and for a variety of reasons. Halls of learning were provided and occasional

assemblies of learned men were held, and these perhaps necessitated the collection of books in some places. The existence of great centres of learning, such as the Universities that we hear of, must have had some influence also in the creation of libraries. We do not know whether the University of Taxila, which was in a prosperous condition in the age of Buddha and his contemporaries, ever maintained a library. The University of Nalanda, which was flourishing in the seventh century, did possess a great library. What was more, there were collections of books elsewhere than in these public libraries from which copies could be obtained and carried to countries outside. One of the main objects of the various Chinese travellers that came into the country on pilgrimage was the collection of canonical literature, and these, beginning with Fa-Hien at the end of the fourth century and ending with I-Tsing at the end of the seventh, carried not merely books, but perhaps actual libraries with them. We have it on record that I-Tsing sent five hundred volumes of translations as the first instalment, each volume according to his convention being a work of six hundred slokas of 32 syllables. At this period, the mediæval period in the history of India, libraries had become more or less the fashion and halls of learning like the Universities and temples, became centres which contained a good collection of books. Even palaces of monarchs had their own collections, generally called by the name Sarasvati Bhandar, or its equivalents.

Enlightened rulers held assemblies of learning which were called Brahma Sabhas at which learned men displayed their learning and earned the approval of the learned. We have specific references to an assembly of scientific learning held at Patna, perhaps early in the Mauryan period, and a similar assembly of æsthetic learning in Ujjain under the far-famed Vikramaditya. Great names in learning are associated with each of these assemblies. As these assemblies were held in halls of a peculiar construction which were specifically set apart for the purpose, we may perhaps infer that they were not empty halls, but did contain some collections of books. We have reference to such halls of learning in Tamil literature where they are generally described as Patti Mantapam. This term we find associated with the Chola

capital of Kaveripattinam and with the early Chola ruler, Karikala. We have more tangible evidence of such halls of learning both in Ajmir and in Dhar, associated with rulers who have left their mark in the literary history of the country. Bhoja's hall of learning has become through the vicissitudes of history the Kamalya Mosque in Dhar. A colonnaded hall with a central shrine of Sarasvati and with decorated pillars running the whole length of it, this hall was capable of holding a comparatively large concourse of people. The surrounding portions of the building having been demolished, we could not find out its actual shape and nature and whether there was any provision for accommodating books. But that assemblies were held there is in evidence and the hall of Raja Bhoja, the proverbial patron of letters, is associated with the composition of the work, Sarasvatikanthabharana. A few slabs were discovered in this hall containing copies of some works, apparently those which received the approval of the learned. One such slab contained in part the Prakrit Kavya, Madana's Parijatamanjari. I saw at Dhar another slab containing a part of another work, but the part being somewhere in the middle, we could not exactly make out what the actual work was. Similarly the hall of learning associated with the name of later rulers like Vigraha Deva and Visala Deva is now the Adai dinka Jhonpra Mosque of the Muhammadans where they hold the annual feeding of the poor for 2½ days. The hall is just the structure of Visala Deva in all particulars, but the statuary work in the columns is mutilated, as in all Hindu buildings transformed and put to Islamic use. A few feet of width is added with a parallel row of columns in front of the original hall, the front and the roofing being joined on to the original, and this frontal addition is entirely Islamic in character and converts the Hindu hall of learning into a Muhammadan mosque with the Kaaba replacing the Sarasvati in the middle and on one side of it the platform for the Muazzim (the call for prayer). The hall likewise contained a slab of polished stone with writing on it in the Devanagari character, and some fragments are in exhibit in the Rajaputana Museum at Ajmir. One of the books was a drama

composed by the sovereign Vigraha Deva and the other by his Vidyapati or the chief court-poet. It must have been a vast structure, a considerable part of which has suffered destruction, thus making it impossible for us to form an idea of the complete building as it stood.

Similarly the University of Vikramasila in the East, in Bengal, contained a library, and when it was destroyed, the men of learning that fled therefrom for shelter to Nepal and farther on to Tibet carried with them a great number of works from the library and began a library 'movement' perhaps of those centuries which culminated in the famous collections of books that are found now in the various libraries of Nepal, and the Tangyeur and Kangyur collections of Tibet.

By this time collections of books in libraries had become a settled fashion and large collections were made in various centres, and such of them as escaped destruction continued in the country. But even so, the number of works removed from the country and recoverable from libraries in Tibet or China or Nepal is so considerable that perhaps the inference that more had been destroyed than has actually come down to us, may seem justifiable.

When the Muhammadans had actually settled and become more or less permanent rulers of the land, they carried with them into the country their own ideas of library organisation and perhaps drew some little inspiration from even the existing libraries and Bhandars in the country, and made libraries of their own associated with places of learning. We have lively accounts of some of them, such as that of Muhammad Ghavan in the Bahmani Kingdom of Bidar. Libraries have since then been associated with States and courts and everyone of these worth the name had its own collection. Individual centres of learning, wherever such existed, had their own collections. Even learned families of reputation had their own particular libraries. There are records of vast pilgrimages undertaken for the purpose of consulting individual works of great merit. These libraries were in a sense public libraries. Access was given, of course, to those that could benefit by such access. They were perhaps not in any sense the

free public libraries we now know, though, in effect, they served the same purpose. Those were not days of "universal learning" such as we aspire to and hope for. Libraries did exist however, and constituted one of the efficient means of preserving and perpetuating learning in the country, but for which we should not have had even a fraction of the literature we have at present. More may be recoverable by timely effort liberally provided for.

The Library Movement might, if well directed, be the means of creating a taste for books in the people generally and could be used effectively to bring to light and to the public view collections of manuscripts that may lie hidden in secret corners. It is to be hoped that the modern Library Movement, started under such vigorous auspices, will not be altogether oblivious of this useful purpose.

By your aristocracy of companionship, your own inherent aristocracy will be assuredly tested, and the motives with which you strive to take high place in the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the Dead.

Ruskin.

A PLEA FOR A PEOPLE'S LIBRARY

By Mr. N. Raghunathan of "The Hindu," Madras

Tristram Shandy, it will be remembered, thought of making his ceremonial entry into this world only after he had progressed more than half-way through the circumstantial narrative of his own life and adventures. If the proposal I venture to commend to the Library Association savours of a similar inversion of the accepted order of ideas, my excuse must be that necessity knows no logic. The Library Movement in most advanced countries concerns itself with the effective and wide diffusion of knowledge by judicious selection from the available mass of literature and well-directed propaganda to popularise it. Conditions in India are somewhat different. Here we are confronted with the problem of creating a body of literature which could be utilised as a basis of popular culture, before we think of steps for removing the *vis inertiae* that keeps the man in the street an incurious foreigner to the realm of letters. With us the Library Movement, as every other organised effort for social amelioration, must concern itself primarily with the wants and problems of the rural population if it is to make appreciable headway. The provision and popularisation of English books will, I take it, therefore play but a minor part among the activities of the Association, at all events in the beginning. In undertaking the much larger task of promoting the diffusion of vernacular literature, the Association will be considerably helped by turning publisher to a limited extent on its account. Each of the four principal vernaculars in this part of the country is undoubtedly rich in the possession of an ancient and many-sided literature, and two at least of them can claim to have already reaped the first fruits of a pulsing renaissance. Nevertheless, it would at present be extremely difficult to get together a corpus of books, absolutely in the first class from the point of view of literary merit, and at the same time

suitable for study by the average adult, in the leisure of his own home, with the maximum of profit to himself and the minimum of trouble, which is all that most over-worked men (and what else are the vast majority in a country where two full meals a day are regarded as a luxury?) can be expected to bestow upon books. The classics hold even the ordinarily well-educated reader at arm's length with their archaisms, their recondite learning and their portrayal of life and manners in distant times to which we, the children of an age of transition, seem to have lost the key. The moderns, on the other hand, are too often chaotic and formless, a law unto themselves; too many geese waddle about with more or less ill grace imagining themselves swans, while the rare real bird is often hopelessly lost in the crush. Those who, like the Library Association, aim at re-establishing the right liaison between literature and life should, therefore, turn their attention to making the classics readable and carefully picking out, from among the teeming multitude of the moderns, those who are really worth while. An expert committee should be asked to draw up lists of, say, * "the hundred best books" ("a hundred good books" would perhaps better express my meaning) in each of the principal vernaculars, both moderns and ancients being represented in fair proportions, and scholars should then be set to work to prepare special editions to meet the requirements indicated above. I note that committees are already at work for the preparation of lists of suitable books; but while these committees will in all probability (and rightly) choose as many books as possible, eschewing only those which are morally objectionable or absolutely devoid of literary value, a committee such as I have in view will rigorously exclude from its list all but the best, since the collection would form the indispensable nucleus of every one of the hundreds of rural library units, to create a net-work of which for the whole of South India is one of the declared objects of the Association. Any lowering of standards as a concession to the supposed inability of the masses "to rise to

* A year or two ago such a list was compiled for Tamil by a Committee of scholars and Tamil-lovers, but nothing more has been heard of it.

the height of a great argument" would be no less fatal to adult education, of which the Library Movement could and should be made one of the most potent instruments, than it has shown itself to be in other spheres of educational activity. The aim should, rather, be to help the average individual to overcome for himself those difficulties which beset all great adventures. This, as has been already suggested, could be done by taking in hand the preparation of special editions of the selected books which should contain, besides the text, brief biographies of the authors, and a *minimum* of critical apparatus and explanatory notes. The narrative element, wherever it is present, could be usefully emphasised; and indeed it would be a good thing if about half of the number of books selected, be they in prose or in verse, are such as to compel attention by their story interest. The craze for silly adaptations of eighth rate English fiction, which is so rampant in the towns, has luckily not yet invaded the country-side. Religion, philosophy and *belles lettres* would come next, being given at least as much importance in the selection as pure knowledge books, since progress is most easy when the inherent impulses of the race find ample encouragement. Once the dormant idealism that lurks in the heart of prince and peasant alike, is roused and with it that insatiable curiosity which is the hall-mark of every renascence, the way would be made easy for the assimilation of that new knowledge which the Library Association hopes to spread by the preparation and publication of books dealing with scientific and allied subjects.

Hardly less important than the determining of the contents of these books will be the choice of the right garb for them. Books in the vernaculars are, as a rule, badly printed on flimsy paper, and the binding, where it does not crack between the fingers, is generally stiff and ungainly, making reading anything but a pleasure. English publications, on the contrary, especially library editions, are almost forbidding in their ponderous magnificence. Both these extremes must be avoided. The books should be in handy form, printed in bold type on light and durable paper, serviceably bound and abundantly illustrated by first class artists. They should be

neither too bulky nor monotonously uniform in their outer appearance.

I have hitherto refrained from any reference to Sanskrit, not because I under-rate its cultural value, but because the vernacular will legitimately have the first claim upon the attention of the Library Association. But Sanskrit will have to be brought into the scheme of adult education sooner or later, and a good preliminary would be to inaugurate under the auspices of the Association a cheap and uniform edition of the classics, more or less on the lines of the Loeb Classical Library, with text and word for word translation printed on opposite pages, in the principal vernaculars.

Work on the above lines is recognised in other countries as coming within the legitimate province of the general publisher. But in India general publishers, even if they can be said to exist in appreciable numbers, do not certainly flourish and none of them would embark upon an undertaking of this kind for the obvious reason that there is no book-buying public in the country. But the successful working of a Library Association pre-supposes the creation of a dependable clientele who could be inducted into the pleasures of good literature. And as the appetite grows by that it feeds on, we may hope that a large reading public endowed with a sense of values may be evolved in course of time, when publishers will find it to their advantage to pay as much attention to quality as to marketability.

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The choice of books is really the choice of our education, of a moral and intellectual ideal, of the whole duty of man.

Frederic Harrison.

THE ECONOMICS OF THE BOOK TRADE

By Dr. P. J. Thomas, University Professor of Economics, Madras

Some of the complexities and paradoxes of modern economic life may be illustrated from the publishing trade; at any rate, it offers unique opportunities for observing the determination of value in its different phases and forms. In that trade, we might watch the interacting tendencies of market and normal prices, of the long and short periods, of the monopolist's manipulations and the kaleidoscopic shiftings of joint and composite demand and supply. And value, let us remember, is the core of economic theory.

The price of a good many books is governed by their cost of production (or of reproduction). This is true, for instance, of works by Homer and Shakespeare, Scott and Dickens. If one publisher sells *Hamlet* at 5 rupees and another at 2 rupees, the quality of paper and printing remaining the same, we will all prefer the latter publisher, and the former will have to lower the price or leave the market; or he will have to bribe the intending purchasers in some such manner as keeping 100 rupee notes in random copies, or presenting a pretty picture of Ann Hathaway's cottage with each copy. The popularity of an editor or publisher may give a quasi-monopolistic advantage to a special edition of *Hamlet* or *Illiad*. It may be that such advantages disappear in the long run, but in the long run we shall all be dead. In the result, the normal price will always remain a norm or standard, and the actual price of even classics is likely to vary from the cost of production level.

In the case of works newly appearing—and they are a good proportion of the existing stock—the relation between price and cost of production is even more distant. The law of copy-right vests in the publisher of a new work a monopoly in its production; and even as the monopolist in other commodities, the

publisher could manipulate supply to suit the peculiarities of demand, and might sell at such prices as will maximize his profits. As the large scale production of books will command vast economies, both external and internal (thus resulting in increasing returns), it would normally be the interest of the publisher to place large numbers on the market at low prices, *provided* the demand is elastic, *i.e.*, if the falling prices bring about much larger sales. This may be the case with fiction and with general literature, but it seldom happens with works on abstract mathematics or metaphysics, for which the demand cannot be great. When Thomas Hardy's novels appear in cheaper editions, I (and many others like me) who had not before thought it worth while spending five rupees on them, might now go in for some of them. But if Ramsay's *Conics*, (it might be a most meritorious work), which originally was sold at 15 rupees, is lowered to 5 rupees or even to 1 rupee, many of us may still have no effective demand for it; and the few specialists and libraries that care for its copies will purchase even at 15 rupees. Hence the usual practice among publishers of issuing only a few copies (sometimes numbered) of highly specialized works.

Even in the case of popular works, a low uniform price will not maximize the earnings of the publisher. If he wants to tap the different purses according to their size, some price-discrimination is necessary, but this is only possible by issuing an expensive edition first, to be followed by cheaper editions later. The cabinet edition, on superior paper and in expensive binding, will attract the voracious appetites of wealthy book-collectors and the carnivorous appetites of public libraries; and having thus filled his coffers, the publisher will then proceed to issue a cheap edition which will be within the reach of medium and small purses. Later on, a paper bound edition may follow for serving the poorer classes, and with this the elasticity of demand would nearly disappear. Thus by catering for the needs of the different social groups according to their several marginal utilities, the publisher makes the most of his business.

The price-discriminations above described are analogous to the differential charges levied on theatre-goers and railway

passengers. The different classes of persons are charged at different rates, although the commodity supplied or the service rendered is in essence the same and the difference is only in incidentals. This principle is carried further in the system of railway and shipping companies levying differential charges upon the various classes of goods carried by them—charges varying according to their value and the volume occupied by them in their waggons and hauls. Thus cotton bears a higher charge than coal, silk higher than cotton, and diamonds higher than all of them. This is the principle of *charging what the traffic will bear*. In the increasingly complex conditions of modern industrial life, with demand becoming more important than supply, with the "long run" needed for the adjustment of normal price becoming the "longest run" (and so extending out of our normal vision) the actual price of most commodities we purchase is based rather on this principle than on any of those over-emphasised formulæ of classical economists.

The relationship between the publisher and the author is a natural corollary from the facts above noted. The profitableness of publishing is more often than not in inverse proportion to the erudition contained in the book. A treatise may be ever so learned, but if the demand for it is limited, the publisher would undertake it only on terms of little advantage to the author. Whilst the latest sensational novels sell like hot cakes and enrich their authors, the most original treatises on scientific subjects hardly pay their way and therefore may even impoverish their authors.

Even among literary works, it is not the best that turn out the most profitable. Neither Homer nor Shakespeare amassed any wealth. When Milton sold his *Paradise Lost* for five pounds, and when later, Chatterton, the genius, died of starvation, many a writer flourished on authorship in Grub Street. Hillaire Belloc, one of the best of the living writers, calls himself a 'publishers' hack.' Neither Thomas Hardy nor Joseph Conrad made so much money as Conan Doyle or Rudyard Kipling. Anatole France, Bernard Shaw and H. G. Wells have succeeded more than any of them: perhaps they pandered more effectively to some popular vice; or perhaps, they have more of

that egregious boldness which makes a man either a detested criminal or a popular idol. Once an author is placed on the pedestal, offerings come to him in millions and all the world pays him homage. Thus arise the Napoleons of modern literature, just as Rockfeller, Ford, Krupp and Mond (shall I add, Charlie Chaplin?) arose in other fields. Without their knowledge, without their desire perhaps, and possibly without any real advantage to them (at any rate, Shaw admits that he has more money than is good for his soul), money flowed into their hands, not in rills but in floods, and they became the favourites of publishers, whilst the learned scientists, whose discoveries made mass production and world propaganda possible and profitable, worked hard and died poor in some dull, drab laboratory.

Such is the paradox of the modern book trade, but it is a paradox that runs through the whole range of modern life. Is there a way out of it? Frederick the Great of Prussia once rebuked a ballet-dancer for receiving higher pay than the marshals of his army. "Very well, Sire," replied she, "make your marshals dance." But it would be hard to make the marshals dance, for it would impoverish the army and might bore the stage.

Or shall we moralize from it and say that material success is no measure of life's moral worth? But such an ascetic view of life is against the very grain of modern civilization. And further, we are not merely concerned with the circumstance that some unworthy people get more than their share of the good things of life. We are up against a more deep-seated evil affecting the whole social fabric. God has placed the most essential things of life—air, light, water—within reach of all, but good books—instructive, inspiring books, (except the Bible and a few classics)—are too dear for lean purses and nearly inaccessible to the poor.

This is indeed the *raison d'etre* of the Library Movement and those who are furthering it are indeed doing a noble work—rectifying a man-made inequality of opportunity which makes society limp. All honour to them!

ON PUBLIC LIBRARIES

By Mr. C. V. Krishnaswami Ayyar, District and Sessions Judge, Anantapur

"Knowledge is Power" and a library is a power-house. Multiply the power-houses so that the weak and the unaided may step down that power to the measure of their strength for use in their battle with want and misery. "Reading is recreation". Who needs not recreation and fresh air in these hustling and exacting days? So add to the literary parks where the weary one may roam about and regale his tired soul with the oxygen of refreshing thought. "Wisdom lingers". How can one hasten its advent? Cleanse the waters wherein the great ones delight to cool themselves, so that others in search of wisdom may drink deep at their Pierian springs. Books multiply fast; incomes do not. There are many who, like Mary Lamb's boy, wish that they had not been taught to read. Attractive, but yet not easily attainable, are some of the tasty foods of literature. Would you not place more of them within the reach of those hungry young ones? So build up more public and free libraries. These have become copy book maxims and similar tales have been told more than twice.

Some have said with much parade of logic that libraries either contain what is already outside them or do not; if they only say what Nature says, they are superfluous; if they do not, they breed error and so are useless; any way, a library is a waste of effort and of substance. Has not a fashionable lord of the world stated that to spend time on what others have said and written is to have a mean conceit of one's own native powers? Who would, in this creative and thinking age, add to the burden of life by saddling the community with books and similar baggage?

> "Up, up, my friend and quit your books
> Or surely you'll grow double
> Up, up, my friend and clear your looks
> Why all this toil and trouble
> . . . .
> Books, it is a dull and endless strife."

These we have heard for ages.

Yet Humanity—the better mind of it—has, always, built and stocked libraries, and though all have not sung all the time:

> "My days among the dead are past
> Around me I behold,
> Wherever these casual eyes are cast,
> The mighty minds of old",

few there are who have never drunk "the spirit breathed from dead men to their kind" and fewer still have felt that they were "the first born birth" and that "none had lived before them." Can all this be wrong—altogether wrong—or does it discover, by a true instinct, what man has, since the dawn of intelligence, wanted and needed? The answer to this, as to all other questions, is relative. Appreciation is, as Walter Pater said, often self-expression. And so, without any desire to lay down the law for all places or for all persons, may one be permitted to say what his own vision is?

Where would I place it? In the thoroughfare, amidst the life and the noise of productive humanity, or in the market-place, where man and woman get their other supplies? No, certainly not, for useful though those places be to keep life going, the world is too much with one at these centres of barter and chatter. "Far from the madding crowd" will be my rendezvous to meet the great and the beloved. By the flowing river or by its lover, the sea; by the murmuring brook, or by its mother, the lake; in the forest, or in its brother, the park; on the hill, or on its comrade, the dale, will I build my sanctuary to house my books; where, looking from my study windows, I can see

that which inspired those whom I gather to read. Will not this take it far away from the poor and the helpless? But have they no limbs?

How will I build it? Not in the conventional style of a type design, with straight line and square. Give me plenty of corners—snug, cosy corners—where I can meet my beloved without having on me all the time the prying eyes of the idle and the curious; where I can converse with my lord by reading his thoughts, at least in a low murmur. There shall be many gables up on the high roof, and diverse delicate and beauteous tints on the window panes. Give me a bit of a poem in marble, a wee bit though it be, or even in mortar, or red brick, if you please; but I can never stand those regular dormitory-like halls and rooms.

Take away that loud clock on the high wall which keeps reminding me that the hours of my mental meanderings are diminishing fast; but let some kindly something from some unseen corner chime the end of the library day.

Whom would I install? Of course, all the classics. Homer and Virgil, Valmiki and Kalidasa, Shakespeare and Shelley. There are a whole host of them. Not big heavy tomes, but dainty little ones. Pray, keep out your uniform binding—be it of the most fashionable type. They make the dear ones look so artificial, with all their gilt on. A wild civility in binding doth more bewitch me than when art is too precise in every part. Books on Science cannot be kept out in this scientific age; but they may grow musty on the shelves. for your true scientist does not go to a public or popular library for inspiration or information. Such paper books as he wants besides his real books (the apparatus) he often gets in and near his own laboratory. But of books that make the results of his research easily intelligible to the less scientific mind, there should be many. "Popular Science" is not only intended for the populace but is also beloved by the populace. History you must have—of your country much, and of other countries not so much, but in plenty; geography, as far as you can make your money go. The library walls will not require papering or decoration if you mount on them even the few charts and

maps which not even the most casual reader can do without. Would I admit novels? Who can run a library without them? So it is Hobson's choice. One can only hope that they who are let in by sufferance would not crowd out the rightful inhabitants. Politics and Economics—blue books and white papers in which they delight to shroud themselves—these also will require worship; some worship at no other shrine. But they are jealous Gods and expansive too—always on the look-out for seducing fresh shelves and votaries. So I would give them a separate corner—aye, a separate room, all to themselves, lest my little lambs of literature be devoured by them. These in general: but each place will have its favourites, and should have its specialities. Is it a pilgrim centre? Stock all the Puranas and the devotees' delights. Is it a place of weavers? Gather all that tells of weaving. Is it near a large farm? Collect all books on how to make two blades grow where one grew before. Are there workshops near? Let the shelves groan under the weight of mechanical learning.

By the way, do not, please, shape or arrange your shelves in so-called symmetry and make them all look like soldiers in uniform at a drill camp, standing "attention". Allow them some variety of dress, and of shape too, and paint them in diverse but deep colours. Permit them a little elbow space, and give them each a corner, if possible, that each may attract its own votaries. In no case load any one with all and sundry. Try, if you can, to allow each one to stick to one author or subject, though some may have, by reason of their size, to be polygamous. And place over each a portrait of its chief and lord.

Who shall take care of them all? Not he to whom the volume on the wooden shelf is a volume and nothing more. Not even he who diligently keeps them dust proof or worm-safe, and attends to their trimmings with patient and watchful care. Give me the one to whom the books are companions with whom he holds daily converse, some scholar bent with age who has grown and lived with them; some book-lover who will touch a page as though it were his beloved's dainty hand; some one to whom the mighty masters on the shelves have spoken

truthfully as to their children; some one whose passion for the sages, retired between the covers, is the passion of a *bhakta*. How often has the urge for learning of a casual votary been submerged by the cold, formal, and business-like manner of one to whom the library is but a store-house of books—and its care, a profession—not a temple in which he is a reverent acolyte?

How would I finance it all? If it were necessary to think on so sorbid a subject, then be done with it with a single word. Humanity has always said "Beg". To-day one may add "Borrow"—Cynics may say "Steal". To-morrow it should be "Tax". You have allowed yourselves to be taxed for "Education". Add an anna to each rupee of that impost, and you have all that you need for the library of your place. Education of the young gets them bread; and you may ask, what will libraries bring? "My library was dukedom large enough" said immortal Shakespeare. Even if it is not so, the true answer was written ages ago on the threshold of a royal library:

"Nutrimentum Spiritus".

Have you no soul?

* * *

> "For books are more than books, they are the life,
> The very heart and core of ages past,
> The reason why men lived, and worked, and died,
> The essence and quintessence of their lives."
>
> *Amy Lowell.*

THE LIBRARY MOVEMENT FOR THE QUASI-EDUCATED

By Mr. K. V. Krishnaswami Ayyar, Advocate, Madras

An important aspect of the work of the Library Movement is educating those that have just learnt to read and write and preventing them from lapsing into illiteracy. These have seemingly advanced a stage over the class of illiterates, but are not, on that account, persons to whom the arts and methods recommended for educating the latter, are either inappropriate or unsuited. They may have had a tuition of some sort in an elementary school for boys or a night school for adults, but must have been prevented from further prosecuting their studies either for lack of means or owing to the necessity of having to take to wage-earning occupations, which left them no time or energy for intellectual employment. Persons of this category more largely belong to the artisan class and are to be found in larger numbers in towns.

To this class of persons a suitable library service will, in addition to talks and lectures, facilitate instruction. The library must of necessity be of elementary books in the mother tongue and it would be attractive if we could get a collection of small books on the various artisan occupations and trades. They must first be drawn in by the prospect of acquiring knowledge useful and profitable to themselves in the exercise of their own occupations and trades and their interests then roused in those matters which tend to the well-being of their comrades. They can thus be made to travel beyond the little world in which they live and to become useful sons of the Motherland.

The problem of educating this class of persons would arise more particularly in urban areas. Outside the private agencies which may voluntarily employ themselves in the matter, the duty of carrying out suitable schemes for the purpose lies, as

it does in other civilised countries of the world similarly situated, upon the urban authority, *viz.*, the Municipality. Under the District Municipalities Act, Sch. IV, clauses 37, 40 (*b*) and 52 (*iv*), the Municipal Councils are empowered to expend upon "public libraries, reading rooms, other institutions connected with the diffusion of education and everything necessary for or conducive to the education of the inhabitants". The fault, therefore, is in ourselves, that we have not evolved schemes for educating the inhabitants. Will not our Municipal Councils wake up to the urgent need and start work? A small allotment for the purpose will quite do as a beginning and the Madras Library Association will always be ready to help them in the arrangement of a suitable programme.

Some of these municipal bodies have already in force in their areas schemes for compulsory primary education. To these a special appeal has to be made. If these do not co-ordinate their own schemes with suitable library schemes which would enable those trained in the elementary schools to derive real benefit from the instruction they have had, their cherished schemes for elementary education will go in vain. For, in truth, the pupil in the elementary school but begins to educate himself and the education afforded by a library to which he can have access is a necessary supplement without which he is certain to lapse again into illiteracy. These Municipalities should realise that they do no good to their population by providing only schools without at the same time giving them public libraries.

An important item in the programme of work set down principally for the Municipalities is the providing of facilities for the education of its women inhabitants. Provision should be made to supply books to the women at their homes. In fact, a scheme should be worked to deliver books at their residences, without their even asking for them, and thus they should be induced and in a way compelled to make use of them. There is a great potentiality in the scheme which may not be realised at first sight. By educating women, we provide for the education of families.

An easy and economic scheme, for any Municipality to begin with, will be to constitute its school houses into a meeting-place for rate-payers, etc., after school hours. A few newspapers might be subscribed for and laid at the place, and soon it would become an active centre for educational propaganda. A free lending library containing suitable books for adults will complete the equipment. The schoolmaster there might act as the librarian for a small additional remuneration and he would certainly appreciate the addition to his poor salary.

The Municipal Councils should also provide for travelling libraries within their own areas. Carts carrying shelves of books, suitably designed and constructed, should be taken along the streets inviting readers to choose the books they may require. Apart from the facility afforded to the readers in taking books to them, there is an important point of principle involved in this scheme. The modern Library Movement, used as an instrument for education, is founded on self-help, the theory being that each person is helped to educate himself. The nature of the literature that may appeal to any person, the themes that may interest him and the choice of books ought to be left to each individual to determine for himself. There is a great truth underlying this view and experience of its working in other countries has proved its efficiency.

A word should be said about the nature of the books that these libraries should stock. They should first be books relating to the daily life of the people, their trades and occupations, then books like the *Ramayana,* the *Mahabharata,* the Puranas, etc., and books that would interest them. Unfortunately we have no books in the Indian languages upon trades, occupations, etc. An endeavour should be made for the preparation of suitable compilations. If only some of the Municipal Councils start libraries, appropriate books on the several subjects will pour in.

Another matter to be mentioned in this connection is the necessity to provide for recreative literature in municipal libraries. The bulk of the people that might be expected to read would be persons who are hard-worked during the day. We

should begin to whet their taste for reading by giving them light recreative literature first.

In addition to providing libraries, the Municipal Councils should arrange for popular lectures to the inhabitants, which will be both recreative and instructive. Nowadays the Municipalities provide for physical recreation and culture and they should add a scheme for intellectual recreation and culture. In fact, every library, in its true aspect, ought to be a centre for dissemination of knowledge not merely through books but also by the mutual exchange of ideas of those that meet there and the talks and lectures which the librarian or other persons employed for the purpose will give.

I have indicated some of the lines in which we may usefully start work in seeking to educate the literate. There may be other agencies and other methods which I have not mentioned. We need not copy the West in these matters but should determine for ourselves the methods most suited for the conditions amongst us. Experience will decide them and a comparative study of the different methods adopted in different localities will be of great help for the future.

Reading is to the mind what exercise is to the body. As by the one health is preserved, strengthened, and invigorated; by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed.

Sir R. Steele.

THE NEED FOR THE LIBRARY MOVEMENT

By Mr. P. T. Srinivasa Iyengar, Reader in Indian History, University of Madras

An organised Library Movement is a necessity of modern times; but it was not so in ancient India; for the conditions of education, of book production, and of life generally, were so utterly different then. The courses of study in old times, for instance, in the Age of the Upanishads, extended over twelve, twenty-four, thirty-six or forty-eight years. Education was not considered as the equipment for earning the means of livelihood; there was no indecent haste to pass examinations and gather in the shekels. Scholarship kept company with rags, and it was considered incongruous that a man rich in knowledge should be rich in worldly goods. The pupils resided with their professors, who found out what departments of knowledge appealed to each student, which his special capabilities were and adjusted their teaching to the pupil's taste. The only apparatus of tuition which the teacher used was his tongue; the lectures were inscribed but on the tablets of memory. The store-house of books was more often the brains of the students than the primitive 'bound box' or baskets fastened with ropes, which formed the only furniture of libraries. In extreme cases it was possible for a man to be literally illiterate but highly educated.

The ancient Rishis composed but did not write the Vedic mantras; for, writing in the early days was the handmaiden of trade and not of literature. These were taught by word of mouth by the Brahmana-teachers, each in his own school, to his particular pupils, and so they differed from Sakha to Sakha, very much more than the mantras. The custom of writing books had not been born, but the circle of knowledge, religious and secular, widened apace, and the 'sciences' (Kala) grew in number to sixty-four. So the Sutra style was invented. The Sutras form the opposite pole to modern books; in the former, one word does duty for one chapter and in the latter

one whole book can be summarised in one word. The Sutras are threads of solid gold and modern books are like rolled gold, in which the gold is infinitesimally thin and spread over a foundation of brass. Each Sutra, when taught, was accompanied by a lecture by way of commentary. These commentaries were handed down by word of mouth for many decades, before a generation of intellectual dwarfs committed them to writing. Inscribing books on birch-bark or olai began with Bhikkhus of the Bauddha school of monasticism, for Gotama Siddhattha threw open the doors of asceticism to men of the lower castes who had been outside the pale of the age-long tradition of scholarship and had hence not cultivated the habit of storing a large amount of knowledge in their brains. The first suggestion of the practice of writing books is found in the name '*Tipitakam*', the threefold basket of books relating to the Bauddha cult.

With the passage of the centuries, larger and larger numbers of books came to be composed. The vastness of the literature necessitated the committal of books to writing. Monasteries spread in the land and each monastery became a vast store-house of books. The Rajahs patronised scholars and hence each royal palace owned libraries. With the destruction of imperial power and the constant increase of petty States, the Rajahs vied with each other in encouraging scholars and maintaining libraries. But books were not printed. Each student had to make copies of the books he studied for himself; hence the multiplication of libraries proceeded on a large scale. The act of copying books with each scholar's hand impressed them on his memory and hence the increase of libraries did not work against the old habit of storing the contents of books in the memory and each man was a walking library. This fact forces itself on the modern man when he reads the works of Sayana or Madhava or of the commentaries on the Tamil Vaishnava hymns or the Sanskrit Sahasranamas, where quotations from the early literature occur as plentifully as leaves on the trees of a tropical forest.

Books are no doubt felt by the modern man as a great comfort. By their means you can relieve the mind of the weight

of remembered knowledge, as you relieve the body of the weight of unnecessary clothing which convention demands as soon as you return home from office; but they do lead to the atrophy of memory. Well-chosen lenses correct the errors of refraction in the eyes, but prevent the muscles of the eyes from curing the defect by the help of judicious exercise. Modern machinery has relieved the human hand of discomfort in industries, but has also relieved it of the manual skill which is the chief difference between men and apes. And psychologists of to-day are pointing out that manufacturing machines are dehumanizing our workers; the use of the hand is the only means of developing the intellect and the modern worker who has to sit at a machine and work it mechanically to produce the same article or the same part of an article soon degenerates in intellect. So, all modern aids have their revenge on man and so does the multiplication of books tend to weaken the memory. But however true this might be, one cannot set back the hands of the clock and books have come to stay.

Not only books have come to stay, but the methods of modern education necessitate their constant multiplication. The spread of modern democracy requires that education should increase in breadth, though thereby it might lose in depth. Not only primary but also secondary education should reach all human beings if modern democracy can succeed. But, we can never get enough teachers to teach the young according to the individualistic method of old India. Our modern teachers have each to be in charge of classes thirty to forty strong. If so, no teacher can adjust his teaching to actual living boys and girls; he has to lecture to what he imagines to be the average student of his class. The actual student will find the tuition dull because it will be either above or below his capacity; individual tastes vary enormously and the teaching adapted to average taste will elicit no response from any actual taste. The consequence is that education in modern schools is bound to be, and in fact is, totally ineffective. Most of us leave school not with knowledge acquired but merely equipped with the means of acquiring knowledge after the schooling is over. The modern Snataka knows little and has, after entering the stage of

the 'grahastha', to fall back on 'brahmacharya' during his leisure moments. Herein comes the value of an organised Library Movement. Real knowledge can be acquired, not in schools, but by each man reading books for himself.

Here, we ought to note one other feature of modern life. This is the age of advertisement. We use Pear's Soap in our bath, chiefly because every morning from the daily paper stares in big type "Good Morning, have you used Pear's Soap?" Advertisers do not let us think for ourselves but magnetise us by the arts of advertisement into using their wares. And we cannot get away from advertisers forcing their goods on us, just as a bird cannot outsoar the atmosphere on which it floats. And merchants not only advertise their goods but have devised other means of forcing them on us. The travelling bag-man is the latest device of merchants to make us buy the things we want and the things we do not want. This has profoundly affected human character. Time was when a man wanted a thing and set about to get it. Now, we have been so accustomed to be spoon-fed that we have lost the habit of self-help. Herein lies the necessity of an organised Library Movement. If modern democracy is to be a success, if education has to spread among adults in these modern days, books have to be taken to the reader. Luckily, the extraordinary development of the art of printing makes this easy.

Notwithstanding the protests of the thinkers of the XIX century, State Socialism is progressing fast. We no more walk in our pilgrimages, but the State transports us from shrine to shrine in its railways. The State carries our communications, electrically or otherwise. The State brings water for drinking or bathing to our houses. The State educates our children whether we want it or no and the State cures us of our diseases whether we like it or not. So it is necessary that the State or an organized society on its behalf should set about curing the adult of his ignorance by taking books to his doors. Whatever were the virtues of the old world individualistic methods, they are gone never to return and an organised Library Movement has to take knowledge to the people and to serve the cause of public education so that the world could be made safe and fit for democracy.

SOME THOUGHTS ON THE LIBRARY MOVEMENT

By Mr. N. Subrahmanyam, Advocate, Madras

When Jesus said that "Man shall not live by bread alone", I think He preached not only the necessity of spiritual nourishment for the salvation of man but also impliedly emphasised the need of knowledge and culture for his higher evolution. At birth we are but rough casts taken from the moulds of life and a great deal of truing, turning and polishing should be gone through before we are finished products of civilisation. Firstly in our homes, then in our schools and Universities, and then in the great *Kurukshetra* of life, we gradually and imperceptibly undergo the process of our cultural and spiritual evolution. But there is another academy, the Academy of Books to dispel the darkness of the human mind and free it from the age-long cobwebs of prejudice. The torch of learning lights the way of progress and all glory and guerdon even to the humblest who flourishes a glowing brand to light the field-bunds and rutty tracks of life!

To-day, the vast millions of India are immured in the deep dismal wells of superstition, ignorance and inanity, and any attempt to create an appetite in them for moral and intellectual up lift is meritorious. No one is born with an aversion to gather knowledge though often times the channels through which it is served may not be acceptable. In our school days it was not uncommon for many of us to turn away from our "prescribed" text books as from a bitter physic though in after-life we used to return to them with a genuine fondness. To-day I read and re-read my *Shakespeare* with increasing relish though in my college hours I sat listless to my professor's lecture on *Hamlet*. He discoursed on knotty points of grammar at every turn; he dictated laborious annotations of even common words; he expatiated on doubtful readings of certain passages comparing folio editions with later prints and repeated

the views and opinions of X, Y and Z about the beauties of Shakespeare. Pedagogues and pandits like the gramophone plates revolve in circumscribed orbits and no wonder that lectures like these remove effectively the enthusiasm of the young minds to learn or appreciate the soul of a good piece of literary work. If my professor had only subordinated grammatical and annotatory details to a life-like exposition of the joys and sorrows, passions and emotions of the characters in the play, then the great drama would have been at once interesting and instructive even to the least receptive mind. After all, imparting knowledge to the human mind is as much an art as embroidering flowers on a shawl or knitting designs on a kincob.

The success of the Library Movement need not be despaired of, if properly conducted. In dissemination of knowledge our maxim should be "Create a supply and demand will follow". Start hawking about knowledge through the narrow alleys and the inaccessible *cul de sacs* of the town and the country. Though it may be said that the movement can succeed only proportionately to the spread of at least elementary and secondary education among the masses, we need not wait till our impecunious Municipalities and District Boards find means to educate the people. First create an appetite for learning in the very few who can read and write. Let the first subjects be chosen of every day interest and utility in life before you preach the marvels of Science or Philosophy, recondite and rare. I sit under the village banyan tree and in a "talk" explain to my rustic friend, the life cycle of a butterfly or a boll-worm. He is charmed by it. Then he tells his neighbours about what he has heard and so by word of mouth the marvellous life cycle of the butterfly or the boll-worm is spread. Naturally he desires to know more about it; for instance, how the crops are spoiled by these insects and how scientists contend against their ravages. I explain to him in a general way and refer him to books on the subject. Well, if he can read, he reads the book; if not he gets it read and explained to him. Any way knowledge is spread. Then he gets a desire to learn the art of reading and writing so that he may know himself the information contained in the books. In any event, he will at least put his children to

school.—Yes, all this sounds as the Tamil saying goes, like catching storks by applying butter to their nose; but I am optimistic that some storks may even thus be caught at last!

If rural libraries are to be formed, it is desirable that they contain books in their respective vernaculars as far as possible. The service of the best pandits of the country should be secured to translate in easy style scientific subjects using foreign and well-understood expressions for terms for which there are at present no appropriate vernacular equivalents. Books on Biology, Physiology, Physics, Chemistry, Mathematics, Political Economy and Political Science are necessary. But more important than these are treatises on Medicine, First Aid, Hygiene, Village Sanitation and House-keeping. In propagation of knowledge, the Radio and the Cinema are very useful; but to begin with, for a practical and least expensive method of spreading the Library Movement, you require some self-sacrificing young men who will undertake itinerary lectures or "talks" on useful subjects in their own villages or towns. It would be easy to utilise local talents for that purpose, choosing persons whose conversations will be interesting without being tedious, who will be genial without being vulgar and who will be energetic without expecting reward. We will then have a sort of travelling school like the "moveable school" at Tuskagee in America or like the moving trains now introduced in our country for agricultural propaganda. Let knowledge be advertised and hawked about at the house doors in the latest style.

Every District Board should aspire to have a circulating library of useful books and every rich man who can afford it, should deem it as meritorious as building a temple or choultry to subscribe to any such laudable movement. These libraries should be properly located, conducted on regular business methods and a record of their progress kept for ultimate recognition by the Government or the public for reward. The stock of books should be, as aforesaid, easy-reading on useful topics, mostly in vernaculars. There is no use stocking your district library with Plato and Aristotle, Montesquieu and Rabelais, Homer and Chaucer or with learned tomes on Philosophy,

Logic and Metaphysics. As for moral culture, I would prefer authors of our own country to the foreigners. Stories from the *Ramayana* and the *Mahabharata* will equally interest and elevate our countrymen as Arthurian legends and Scandanavian Sagas. Finally, since after the war, the literary fields are overgrown with noxious weeds, we have to select our books by modern authors with caution. I will sternly eschew those numerous "novels" and other writings of foreign authors, both men and women who have profaned the Temple of Sarasvati with amour-plots of lewdness, maudlin sensationalism and unreasonable and unworthy travesties of truth.

To summarise, I believe in the success of the movement if accompanied by itinerary lectures by earnest and self-sacrificing students of the various colleges in this Presidency who can, if they will, find time at least in their vacations, for this sacred mission. There should be libraries in every town and if possible in every village of any importance, books on special subjects being given predominance according to the principal occupations of the residents. For instance, in a district which is a centre for weaving and dyeing, special books on textile and dyeing industries should be provided and in agricultural districts, books on Agriculture, Destruction of Pests, Fertilisers, Selection of Seeds, etc., should be supplied. If financial help can be forthcoming either from the well-to-do members of the public or the Government, it should not be difficult to start this movement on a respectable scale. Money, Enthusiasm and Energy—the BIG THREE for any enterprise—Will they be forthcoming?

"Ask and it shall be given."
"Knock and it shall be opened."
"Seek and ye shall find."

So says the Bible and I say "AMEN".

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A blessed companion is a book, a book that, fitly chosen, is a lifelong friend.

D. Jerrold.

THE LIBRARY MOVEMENT

By Mr. N. S. Sreenivasa Ayyar, Advocate, Mylapore

To write of the benefits of the Library Movement might smack of the commonplace. Yet it is obvious that the supreme need of the country is to bring the light of knowledge into the farthest corners of the land. True it is that the problem of making the ends meet absorbs the toil and energies of millions of our countrymen; but it is also necessary to note that the illiteracy in the land is appalling and in view of the increasing political responsibilities devolving on our countrymen, it is essential to concert measures for a very wide diffusion of knowledge. Libraries as a mode of mass education have a recognized value of their own; and in any scheme of rural reconstruction, they cannot be ignored. And if one is disposed to ask what is the utility or benefit of such education or the enlightenment consequent upon it, the answer is, not merely that it will make better citizens of our countrymen, but that, in a sense, knowledge is its own end. Such education, in its full sense, as derived by collegiate or University training can in the nature of things be the privilege only of a few. But libraries constitute effective means of educating the wider public, to whom the opportunities of systematic knowledge are denied.

Starting then, with the need for the Library Movement, the next question arises, how to make it an effective mode of educating the masses. And here, we are referred to the difficulties of language and the production of the requisite books. These are not really as formidable as they appear to be. There are daily and weekly newspapers in our vernaculars, which, to a limited extent, are the means of political education. There is a sort of current literature, too, which may serve as a rudimentary basis for the organized and systematic production of the books needed for a well-equipped library. A series of books can be prepared on the lines of the Home University Library, or the Peoples' Books, dealing in a simple and succinct manner,

with the various departments of knowledge, and produced by competent writers.

"Impossible", I hear some people say, "where is the demand for such books, who can prepare them, who will print or publish them, who will acknowledge or expect them?" In the beginning the expenditure of a considerable amount of money and State aid of some sort, are needed. Once the movement is started, the impulse will work and spread. And when we consider what great changes have taken place in the land and how schemes, apparently impossible of fulfilment, have been realized, one need not despair of adding one little impossibility to the list of such enterprises. The simple energy of a courageous faith is a sufficiently powerful lever to ensure the success of a movement like this.

Once the books are produced, the other steps are easy and obvious. And here, we have an encouraging circumstance in the fact that the minds of a large number of our educated countrymen are turned away from the cities towards the villages. Rural reconstruction societies have sprung up in large numbers throughout the land. So far no serious attempt has been made to take in hand the library, as part of such rural reconstruction work. These agencies might well be utilized for the furtherance of the objects of the Library Movement. Supplementing their work, there will be a net-work of organizations which will link the cities with the villages, and break down the artificial barriers that divide the masses and the educated classes. In this valuable work, not only young men, but also aged and retired persons who do not envisage a blank and cheerless prospect before them, and in whom the will to serve their countrymen is not extinct, might well participate. Students too, in their long vacations may take up the task of the diffusion of mass education.

The Library Movement, is designed not merely for the education of the masses, but other classes as well, to whom the exigencies of daily work leave little time for the pursuit or acquisition of knowledge. In fact, the library habit has yet to take root in our land. And to a large extent, the progress of our country and its educational and political advance, depend upon the success of the Library Movement.

THE LIBRARY MOVEMENT AND MASS EDUCATION

By Mr. S. Narasimhan, C. D. College, Anantapur

"In spite of our wealth, we were content to do so little for the improvement of elementary education of the masses of the people, and when great expenditure upon the primary schools became politically inevitable, the money was spent with very little imagination and such carelessness as to quality and to the development of the mind. Proud of her great schools and Universities, she was cold towards elementary education." These are the words of Sir Michael Sadler on the condition of education in England. If it is possible for a country like England which has enjoyed the advantages of compulsory elementary education for close on 60 years to be so dissatisfied with the state of affairs, how much more room is there for dissatisfaction with what has been accomplished in India in relation to what remains to be done. It is something that we recognise even at the beginning of our experiments with compulsory education, that the accomplishment of a cent. per cent. literacy only touches the fringe of the vast problem of mass education. It is a matter of encouragement that close on the heels of the great movements in western countries to explore the possibilities of a liberal education for all, we should also inaugurate, in however humble a way, movements calculated to raise the average level of mental alertness, knowledge, and character.

One limitation of the modern movement must be recognised at once. It is impossible to find effective substitutes for our great religious festivals, our Harikatha Kalakshepams, Bhajana parties, etc., in ministering to the religious and moral needs of the masses. Spiritual and moral elevation is the highest end of education; but it is better left to the age long institutions of India. There is a good deal of truth in that saying of Savanarola "that a little old woman who kept the faith knew more

than Plato or Aristotle." The civic virtues, however, might come within the scope of the mass education movement.

One with advanced views on social ideals might quarrel with the term 'mass education', for it seems to savour of a permanent difference between the classes and the masses. The end of a true liberal education is to bridge the gulf between the two sections, a gulf apparently widening in India with the advance of English education among communities only too quick to take advantage of opportunities. Education is, and ought to be, the great harmoniser, the unifier, the nation-maker. It is worth while remembering this in any schemes and methods we might devise to combat mass ignorance. For, anything that we offer in the name of mass education, which confines itself to what is pleasantly called elementary education and ends with it, or which tends to remove a small percentage of them out of their group and make a larger percentage of them dissatisfied with their lot, or which tends to confirm them in their isolation by overemphasising what is called the rural or agricultural or vocational "bias" in the education specially intended for them, is at least bound to do as much harm as good. Mass education must be conceived in the most liberal spirit.

The need for mass education is unquestioned. In England a united effort has been made by the State, the Universities, the Local Boards, and the workers themselves, and is seen in such organisations as the University Extension movement, the University settlements in some of the more squalid slums of industrial centres, the Workers' Educational Association, the Workers' College, founded by Ruskin, the Continuation Classes, etc. A writer on education in Denmark relates how when she asked the School Director what percentage of school children there succeeded in evading the education law, he looked at her in surprise; for "It had never occurred to him seemingly, that children or parents could be so perverse as even to try to evade the law." In such a country the Folk Schools have come to play an important part in the scheme of mass education. In America there are Professors of Visual Instruction, and we shall soon see the Director of Broadcasting merging into the Director of Adult Education. In India where the cry for compulsory education started by Gokhale is

still a cry in the wilderness (for a few timid attempts are made only in well-advanced urban areas), where the evasions of parents and children are likely to be too frequent to be drastically dealt with in strict accordance with the provisions of the law, as the experience of Baroda tells us, it is obvious that the first aim of mass education is to teach the masses the value of education itself, to create the demand for it, and to revive the lost faith in it.

The last phrase, faith in education, reminds me that the educated classes have not always been unwavering in their faith in it. The sight of the unemployment of large numbers of educated men has led many not only to attack the system of education, but go further to question the utility of education itself, especially the education of the lower classes. Every one of us has come across the wise father of the house, in his search for a son-in-law, preferring the uneducated rich youth to the educated poor youth. It seems to me that we have to buttress up our faith in the value of education.

The feeling of discontent with our own education has inevitably led to mild contempt for the products of our educational system. This contempt has spread to the masses also. When one remembers that we have got to employ these very products of the Universities to man our mass education organisations, what chances, one might ask, have they of instilling faith in the education they offer? Lord Eustace Percy, the President of the Board of Education, is reported to have said the other day: "The degree craze may well become one of the most dangerous enemies of sound education in this country as in America, and is producing a great many graduates who are themselves very urgently in need of a little adult education." When one remembers that enlightened public opinion in India considers that every product of a British or Foreign University is *ipso facto* superior to an Indian University graduate, the little adult education so urgently needed in the former case might proportionately increase. Applying the test proposed in one of Lord Bryce's utterances,—"One of the principal objects of education, and one of the principal tests of whether the schools have succeeded in their work, was the interest taken in reading"—one would find that very few graduates carry with them the capacity and taste

for reading and a living interest in books. One seems to say at the end of his college career, "Thank God, I have finished my education," which is exactly like the letter which a youth of 14 wrote, "I am fourteen to-day, and will never open another book." A lecturer at a College once confessed to a group of us that all the knowledge he had (of course knowledge other than that in his own subject) was derived from the pages of the "Hindu," a confession which does credit to the newspaper, but not to the gentleman. Under such circumstances, people might ask, what kind of living interest in books can one expect in the newly created literate population, and what kind of enthusiasm for knowledge can these products of Indian Universities who would be required to run our mass education machinery create in the masses?

Another aspect of the problem might well stagger us. In the western countries, the mass education movement has been considerably reinforced by other educative forces, such as the Universities, the newspapers, the co-operative movement, the political clubs and the traditions of local self-government. We in India move in a vicious circle. The reports of the agricultural, co-operative or health departments lament that the masses are less receptive and more suspicious of new ideas. "I know what my grandfather did, and that is good enough for me," summarises their attitude. To point out to a half-fed individual, with several children, the value of education seems almost a brutal insult. Hence arise some of those academic disputes in our papers and debating clubs, in which one side would argue, "Swaraj can wait, Science cannot", and the other side argues, "Science can wait, Swaraj cannot", reminding us painfully of the debate whether the hen came out of the egg or the egg out of the hen. Every new experiment has to fight an initial battle against inertia and age-long custom and bovine contentment. A rural education enthusiast, for example, who, believing that the medium of appeal to the child is through the eye and refusing to condemn his pupils to the agony of the bench, takes them out of doors, would certainly seem to the village community a lazy lounger—indeed so different from his predecessor, who, cane in hand, succeeded in keeping up such a great uproar on the village pial, sounds in which mathematical tables, astronomical lore, and

sayings from the classics got strangely jumbled up, as to assure every villager far away in his fields that the schoolmaster was neither asleep nor dead. We want more education and more faith in education if improvements in the economic, agricultural and sanitary conditions are to be possible.

Another aspect of the Indian problem is the problem of distances. India is a land of small villages. In a country like ours where "One village, one temple" is a living reality, and "One village, one tavern," is an ugly enough fact, "One village, one school" is a far off dream, which has been replaced by the slogan, "the gradual realisation of the ideal of one school for every village with more than a population of 500." Recent experiments in the extension of primary education are conducted only in urban areas partly because of lack of funds, and partly because of lack of courage. Under these circumstances, the slogan "One village, one library" might appear an empty dream, and wise men never seek unattainable ideals. The problem in India can only be solved by taking the school or the library to the village. We must take advantage of the national and religious festival gatherings and the shandy days. Arrangements for play and song would always bring crowds gathering from distant places. As Tagore says: "The old thoroughfares to the heart of the Motherland are still available. Religious and literary culture was always imparted in the midst of festivity when they are in the holiday mood, when they have left the plough and the hoe and all cares behind."

Still another side of the question is the problem of finding suitable books and devising curricula. Sooner or later the mass education movement must develop its own publishing establishment. The old vernacular classics would have to be reprinted in cheap and good editions. Translations of the Sanskrit classics must be attempted on a large scale. A series of books introducing the ideas of modern science and art and philosophy will have to be written in the vernaculars. Loose-sheet tracts on more urgent questions and on topics of immediate utility will have to be printed and circulated as part of the travelling libraries. The Library Movement would have to develop its own journal, a pictorial paper whose motto shall be "There is no gift higher than the gift of knowledge", and which shall say to itself what G. K. Chesterton said in starting his G. K.'s Weekly:

"Arrangements for photographing Mr. Lloyd George's smile, Mr. Baldwin's pipe, or Birkenhead's cigar are not yet completed, and never will be. Readers anxious to enter the competition to decide who has the most beautiful grandmother in Britain should not send in photographs after the end of last week. All serious students of social conditions interested in the experiments of American heiresses refusing to live with their husbands, will search this paper in vain." A dependence on private and unorganised effort and enterprise to get the necessary literature or journalism as means of mass education will result in low standards. The Library Movement will organise an efficient editorial board, for it must remember that the good librarian is not a book-stall-keeper but a director of adult education, and must be supplied with good books, pamphlets, maps, charts and pictures.

The question of finance will inevitably come up in the face of a large programme. In these days of upheaval, when social stability and welfare are threatened on all sides on account of the ignorance of the masses, one cannot but feel that to err on the side of lavish expenditure is the better course. The active politician is only too ready to apply the axe of economy, for that affords him the most alluring electioneering cry. And he requires to be reminded that education is the most fruitful investment and insurance a nation can make, that it is governed by a law of increasing returns that causes new ideas and new ventures to arise and encourages a state of enterprise and a broad outlook that is identical with wealth. It is well to remind him that the tributary forces of knowledge and of a willing for betterment should be kept constantly full, for "democracy is a river ever flowing and ever emptying itself." The perils of democracy are to be met by the educational agencies within the State. In answer to the problem where to find the funds, one cannot but quote the saying of the Irish patriot A. E. "We do right to expect great things from the State, but we ought to expect still greater things from ourselves." It is then that the dream of the poet will be realised, "No more giants, O God, but elevate the race at once."

THE BOOK HABIT

BY MR. K. CHANDRASEKHARAN, ADVOCATE, MADRAS

"My days among the dead are past" says an English poet in supreme self-satisfaction and those that do not possess the habit of reading in a library may not adequately fathom the intensity of the poet's feeling. The innumerable books enshrining the most beautiful minds of ages enliven him who seeks their company. He feels all the freshness of an ennobling association, which may only inspire him to becoming daily self-surpassed. For, has not Ruskin persuaded us to wait on "the kings and statesmen lingering patiently in those plainly furnished and narrow ante-rooms—our book-case shelves?" Yet how few of us that are really fond of acquiring knowledge do earnestly devote our leisure hours in the library. Rather, we feel sad, that the many, who pursue pleasures outside, have been entirely deprived of the store-house of real happiness which will be theirs, if only they linger long in those stately halls with serried ranks of book-shelves. In a word, books would draw away to dream-lands the impoverished mind, which lacking proper nutrition, would lack the vital vision of a higher life.

It may be really gilding gold to expatiate on the mighty benefits that books offer us. They supply the sufficiently educated mind an enormous food for contemplation. They contribute not a little to the perfection of man, though one, inclined to reach to the heart of things with Mr. K. S. Venkatramani, may find culture "as much removed from books as flowers from the leaves from which they spring." Yet where, would ask the querulous mind, will this flower take its birth except in a bed of leaves? True, the man without the capacity to imbibe ideas from great authors, deserves all the dispraise and amply occasions room for us to be convinced of the significance of that statement. The thoughts of great men lie embedded in their books which like running brooks gladden

the hearts of the thirsty. Sometimes they are the crowning achievements of great labours of years and shine as unfailing lamps beckoning us ever to the King's Highway.

The library in its modern connotation may not have been quite accomplished in ages past, when the printing press had not multiplied the number of books. But there had ever existed scholars, who had never forsaken their enthusiasm in the search of truth with the aid of books, which though cherished, were kept so unattractively and often so jealously too, as to shut out public access to them. Indeed, many have handed down to posterity their earthly gains and garnered treasures only in the shape of manuscripts, either written by themselves or, which they may have with great care and love preserved. To collect and preserve books, itself, may be an absorbing hobby for those who have both the means and the leisure to devote to such a worthy avocation. And from the pursuit of a mere hobby one may feel a strong impulse to get even closer to them. For, once books surround us and stare us in the face with their bold titles and fascinating subjects, there may be only a very few among us who will not be tempted to gaze at their contents or even wish for them gradually. It is a thing easily imaginable, that even a person having an artistic eye for things, may feel gratified on looking at the neatly arranged books in the bureau, which relieve the wearied eye as much as polished furniture about a room. The most indifferent of men will be allured to look at the books, which with their variegated colours and gilt-edged letters, have a peculiar appeal to us like "the colours of a tulip or a butterfly." In short, the library becomes more a pleasure resort where one wanders from book to book in search of heart-saturating thoughts, even as the humming bee, that skips from flower to flower. For, blithe and free as the bee itself is the mind which roams unmolested amidst books, choosing its own to alight on.

The mind needs to be untrammelled in the choice of books, since it knows better the nature of food it will be able to digest. The library then with its array of alluring variety, induces the eager aspirant after knowledge to see and to pick out that book

which will most enlighten him. The atmosphere is conducive to his thoughtful and diligent perusal of its contents. He can amuse himself with any kind of book if his inclination leans to any light study. It is the library which becomes responsible for the accomplishment of his desires, since the books there, ranging from the most serious class of literature to the latest modern fiction, aid him in his attempts of finding immense relief in the world of ideas. Nay, he soon becomes a convert to the wholesome creed which promises the highest attainment of earthly happiness from books alone. He believes in his own equipment and gets slowly infused with the optimism which teaches him an untiring energy for communion with better minds. Reading saves him much, the frivolous waste in talks. He becomes master of himself. He controls the mind from many a futile method of diversion. He learns to estimate the true worth of authors and enjoys in the realisation that books are mines which, with their still untapped sources of richer ore, may reward patient labour. He perceives with an unerring insight that, sorrows of men get alleviated and happiness immeasurably restored to their hearts, when they resign themselves to the immortal pages strewn with a hundred consoling analogies of the afflictions of man, of the strange twistings of the strands of life by Fate, and of the numerous struggles for mastery over feelings, so hard to attain and yet so much coveted by many.

There may be a few that will never become averse to finding their entire recreation as well as relaxation in studies. And equally a paucity of individuals, who may be hardly amenable to the very idea of deriving comfort from books. But the many who have not completely stifled the faint sparks of natural taste, would at least resort for a little time in the day to the pages of a printed book. It is entirely due to the habit of reading which they may have cultivated. But the nature and quantity of food they wish to take in, may be as diverse as this universe. For, there are good books and bad; heavy literature and light. And to echo Ruskin, the great artist and master-mind whom England produced in the nineteenth century, "there are books for the hour and books for all times." The mind, that is let loose in the search for information, is liable to err as often as youth

in its great zeal and self-confidence. A discerning selection of books effects on the mind a salubrious change. Whereas an extravagant reading of cheap stuff feeds the mind to a wild mushroom growth, a close intimacy with refined and living authors would even make "the thistle break into voluptuous garden roses."

Hence the book habit, however, creditable it may become on a comparative estimation of human activities, needs essentially the chastening influence of taste combined with a healthy aspiration. Else would it lack the kernel of its educative value. The library with its wide selection of pure literature guides man in the noble endeavour of gaining a clear perspective of his goal. It is only the man who cultivates an inalienable habit of frequenting libraries, that ever keeps a wary and steady watch over the currents of thought passing in the world. It keeps him in touch with the ever-invigorating ideas of thinkers and statesmen.

The library, for its growth and influence, depends on the quality and variety of books it possesses. It acts as a strong inducement to the studious man to keep alive his habit of reading. For the bookish atmosphere is very essential before even the taste for good books becomes pronounced. Every one may not have the means commensurate with the intensity of his desire to acquire knowledge. Public libraries when reared, prove in that respect, useful institutions amply providing opportunities of access to valuable books for the faithful devotee of knowledge, who seldom affords the means of securing them himself. However, the libraries feature prominently, in the vast schemes of Universities and public bodies of the world, though only to a certain extent in this country, owing to the fact, that the struggle for existence becomes keener here than elsewhere. The body has to be fed even before the mind. Yet we feel quite sanguine of a prosperous future, as we become aware of the movements started at present for enhancing the prospects of libraries and other fertilising plans of life-giving education. Should we not then hope for a fecund age when knowledge shall spring in bubbles of self-choice and freedom of thought and course down in heart-refreshing streams towards the great Realisation!

AMONG MY BOOKS

BY PRINCIPAL P. SESHADRI, M.A.

It is in no spirit of egoism that I wish to write here on the subject of my books. Nor do I intend, by adopting the title of Frederick Harrison's famous book for this article, to challenge comparison with his reminiscent mood of writing regarding the books I have read. An essential aspect of the Library Movement should be the instilling of the love of books in every educated person, so as to supplement public libraries by stocks of books in as many private homes as possible, to serve as subsidiary centres of intellectual illumination in the community. Mark Pattison declared that no man of self-respect should have less than a thousand books in his home. Having reached the limit of five thousand in spite of having given away a large number of books to public institutions of various kinds from time to time, I may perhaps venture to write a few lines recording the inestimable happiness my private library has meant to me. It may not also be very immodest to hope that the experience may be of some use to other lovers of books.

Among the circumstances which make a library particularly endearing to one is its being built up entirely by one's own efforts and that happy experience has been mine. Starting life as a tutor on almost a nominal salary in one of the Madras Colleges, there was a time when the buying of each book meant a real sacrifice, resembling the well-known experiences described by Lamb and Hazlitt regarding the earlier days of their lives. For years, books could be purchased only at the expense of some luxury or other; but what luxury could be more appealing to a student than that of carrying a new book home in triumph, cutting its pages for the first time jealously with one's own hand and darting one's eager eyes on its unfolding pages? If I can now afford to mark off the names of books from new catalogues and order their purchase without long and anxious calculations of the cost, I am not sure if there has not been some decline in the rapture of buying books.

It is very pleasant to me to recall vividly the particular circumstances in which many of the books were acquired. Some fell to the hammer of the auctioneer; some were discovered in second-hand book-shops; some were presentations from friends, or received for review from various newspapers and magazines; some could be bought from booksellers only after protracted bargaining and so on. In fact, almost every book has an interesting story to tell, adding considerably to the joy of reading its contents. If the books could all have been ordered in a lot and paid for by a cheque from a large floating account in the bank, the pleasure should have been much less indeed.

Again, it is not a general library in which all can browse, containing books of miscellaneous interest, but a real student's library practically confined to English Literature, the bulk of them being highly useful to my own professorial duties in the subject. It is surprising what a large number of members even of the teaching profession, get on without any books of their own, relying on the generosity of the college even for class-books. It is of course easy to offer the explanation that the salaries in the profession are too low to enable its members to accumulate books, but thanks to the great publishing facilities of to-day, books are so cheap that the difficulty seems greatly exaggerated. It should really be a great comfort for a teacher to have a good collection of his own books pertaining to his branch of study. Apart from other considerations, it facilitates his preparation for lectures and at least from this selfish motive, one may endeavour to form a small library consistent even with slender means.

A Sanskrit saying largely current in Southern India, but curiously enough unknown in the North, deprecates the lending of books to others. In spite of my fondness for books, I have, however, constantly violated this injunction, as it has often given me satisfaction to feel that my books have been enjoyed by others also. In spite of the lending registers I have attempted to keep, I have often been deprived of my books, by students I have tried to help and by friends I have tried to entertain. My copy of Bergson's *Laughter* is still somewhere

in Southern India; my copy of Dowden's *Shakespeare* has had to be replaced more than once; a special autograph edition of Mrs. Sarojini Naidu's *Broken Wing* is stranded somewhere in Italy; a distinguished Indian official coolly wrote that he had lost my copy of Arnold Bennet's *Literary Taste* which he had borrowed from me and kept quiet about it; a friend lost a valuable novel in the railway train and another reported that floods had destroyed a rare anthology of Belgian poetry, I had obliged him with for reading, and there are many others whose whereabouts I cannot trace at all. But all this has not deterred me from the lending habit! There have, however, been many compensations—interesting friendships formed by common interest in books, so much so that I have sometimes wondered if my library has not brought me a certain amount of social popularity. I must, in any case, confess that books often evoke beautiful emotion in friends and you unconsciously get the benefit of them as their possessor! I can at least recall three such definite instances, Anatole France's *Red Lily,* George Moore's *Heloise and Abelard* and Maurice Hewlett's *Little Noods of Italy.* They exercised a great influence on the ladies who read them.

The mere existence of public libraries is not enough to raise the cultural level of a society. The Library Movement should penetrate every enlightened home and the householder should be taught to be as proud of his books as he is of his drawing-room furniture or his beautiful screens and carpets. Even making allowance for the poverty of this country, there is not enough of the book-buying habit here and it is good to proclaim the message that a home without books is like a body without a brain and there is a spiritual joy of the highest value in the actual possession of books.

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No book, I believe, is ever worth half so much to its reader as one that has been coveted for a year at a bookstall, and bought out of saved halfpence; and perhaps a day or two's fasting.

J. Ruskin.

THE BOOK CLUB

By Mr. V. Narayanan, Advocate, Mylapore

"I have friends whose society is delightful to me; they are persons of all countries and of all ages; distinguished in war, in council and in letters; easy to live with, always at my command; they come at my call and return when I desire them; they are never out of humour, and they answer all my questions with readiness. Some present in review before me the events of past ages; others reveal to me the secrets of Nature; these teach me how to live, and those how to die; these dispel my melancholy by their mirth and amuse me by their sallies of wit; and some there are who prepare my soul to suffer everything, to desire nothing and to become thoroughly acquainted with itself. In a word, they open a door to all the arts and sciences" —so said Petrarch of old. Waller, in his Divine Meditations added: "In my study, I am sure to converse with none but wise men; but abroad, it is impossible to avoid the society of fools." For books are "faithful friends, wholesome counsellors, cheerful companions" and effectual "conversing with the wisest men of all ages and all countries, who thereby communicate to us their most deliberate thoughts, choicest notions and best inventions, couched in good expression and digested in exact method." As Southey sang,

> "My never-failing friends are they
> With whom I converse day by day".

Lord Chesterfield took up the idea and said, "Solid folios are the people of business with whom I converse in the morning; quartos are the easier mixed company with whom I sit after dinner; and I pass my evenings in the light and often frivolous chit-chat of small octavos and duo-decimos."

It is obvious that each man has his own particular circle of such friends whom he has a liking for. Some of these friends are lovers of all men, universals who delight and be-

friend the entire humanity. These, no library ought to be without. Such friends, however, are so few that the poorest man can with a little effort own them in a corner of his little house.

But there are other friends, books which please only limited classes or groups of people or are too costly to be exclusively owned by an individual. The company of such books would be denied us but for public libraries. Libraries are like market places where strangers meet and get acquainted. Some of these acquaintances are the beginnings of life-long friendships; others are forgotten the moment we leave the market-place. From some others, we take leave for the present, hoping to meet them whenever we desire their company. And just as we go to men's club, hoping to meet our friends and converse with them and derive comfort or consolation, so may we resort to a Book Club where our friends, the books, are always ready to welcome and cheer us. "They help us," as Collier says, "to forget the crossness of men and things; compose our cares and our passions; and lay our disappointments asleep; when we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride or design in their conversation."

Book Clubs ought to exist in every city, town and village whither the inhabitants might resort to meet not only contemporary celebrities but the great men of all climes and of all times; to meet them not merely for whiling away an idle hour of an evening but to enjoy their company at all available hours of the day; not merely to enjoy the company of the great dead but to make acquaintance with the living co-admirers of the silent benefactors on the shelves. Many new friendships have been formed in a reading library. We discover new and attractive aspects of character in our neighbours when we find them at the Book Club conversing with our common friends, the books.

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You despise books; you, whose lives are absorbed in the vanities of ambition, the pursuit of pleasure, or in indolence; but remember that all the known world, excepting only savage nations, is governed by books.

Voltaire.

THE LIBRARY MOVEMENT IN RELATION TO RURAL RECONSTRUCTION

By Mr. S. Ramaswami Ayyar, Advocate, Madras

Rural reconstruction is by general consent now regarded as a sovereign remedy for the country's ills. But there is yet no agreement or understanding as to what it means or involves. This is, however, not surprising as the problem is one of the greatest complexity and is indeed nothing more nor less than national regeneration. We can form some idea of the remedy if we understand the disease. Few will deny that the most serious impediment to our progress is the ignorance and illiteracy of the masses of our people. Other difficulties are either secondary or merely consequential. Our political, economic and social conditions are no doubt very unsatisfactory, but how can they improve unless our people are on the whole intelligent and enlightened? All makeshifts and shortcuts are bound to be unsuccessful and will often aggravate the malady. For instance, a democratic constitution requires for its success an intelligent electorate, and as every one recognises the need for the widest franchise, and many would go so far as manhood suffrage immediately, we can easily visualise the dimensions of the problem that immediately confronts us. It is hardly necessary to say that without an intelligent electorate, democracy will be a failure and a snare. Schemes of agricultural or commercial advancement or social amelioration are bound to be futile, if the people are unable or unfit to profit by them. It is for this reason that in spite of copious talk about rural reconstruction no plan or method has yet emerged. On the other hand there are many fallacies abroad. For instance, "village autonomy" and "village panchayats" with judicial and administrative powers are often spoken of as the solvents of rural troubles. "Back to the village" is another familiar cry. "Co-operation" is the panacea prescribed by some others. That these devices have not succeeded is due to the basic deficiency in the quality of the human

material. Till that is improved, all talk of reconstruction must be vague and uncertain.

We then reach the position that the removal of ignorance and illiteracy is now the supreme task, the problem of problems. This, however, is no easy or simple matter. It is not achieved merely by opening elementary or secondary schools or by instruction in the three R's. We can get some idea of the size of the task if we take stock of our present difficulties. Our agriculture is mediæval or even primitive; our trade and commerce debilitated and anæmic. Many of our communities are hostile to each other and to the nation as a whole. The people themselves are weighed down with severe handicaps in the shape of obsolete customs and practices. They lead wasteful and unscientific lives. Their villages are torn by faction and strife and are exhausted by needless litigation. These are some of the internal difficulties which distract us. In addition to them we have to guard our interests from aggression by the powerful nation which rules our destinies, and to achieve our political emancipation in the near future and satisfy all the conditions which that goal involves. So then the education of the masses which we often speak about involves the cultivation of their intelligence, reason and knowledge in such a way that they are able to surmount these difficulties which now beset them. The process is bound to be long and weary but earnest attempts on a large scale and on well-considered lines are required immediately.

It is here that the Library Movement appears useful and indeed essential. The adults in every village should have access to books, pamphlets, journals, etc., which contain the information of which they are in need and should use their opportunities to the fullest extent. There is no other known way of training them for their responsibilities. It may be that, in the very backward state of our population all may not be able to have direct access to the fountains of knowledge. But it may be conveyed by the few to the many. The educated people have thus an immense and limitless scope for social service. The Madras Library Association has come not a day too soon. The immediate task before it is to bring home the need and scope of the movement to the people of our province. But the real brunt of the work will fall on the villages and towns in the

mofussil. Libraries will have to be instituted for villages or groups of them. The central Association will no doubt offer expert guidance as to how to fill the libraries, but in the present state of vernacular literature the position is one of great difficulty. The Association will be undertaking a great work if it can help to bring into existence new vernacular books on scientific and other subjects. With travelling lecturers and lantern or cinema shows, something would have been done to attack the problem successfully.

The Library Movement is not, of course, the only programme before the country but it must occupy a prominent place in any scheme of rural reconstruction. The reconstruction that is needed is not of the villages but of the villagers and their minds. That accomplished, the villages will reconstruct themselves.

* *

The calling of a scholar . . . . fitteth a man for all conditions and fortunes; so that he can enjoy prosperity with moderation, and sustain adversity with comfort; he that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter.

I. Barrow.

PUBLIC LIBRARIES

By Mr. C. Gopala Menon, M.L.C.

A public library is invaluable as an instrument of education. But in India the free lending library has not yet come into being. Hence, the programme that the Madras Library Association is attempting for the institution of such libraries in various parts of the Presidency is necessary and laudable, though not easy of accomplishment.

The main question is how the library is to be equipped with a good collection of really living books. The answer to this question would depend partly on the nature of the reading public served by the library. Every reader wants a particular book at a given time, and every book worthy of a place in the library is bound to attract some one person at least. To bring the book and the reader to their destined union is the difficult but essential task of the library. This can only be achieved by the circulating library, and it is therefore necessary that such libraries should be multiplied and made accessible to all classes of people, while for each of them a wise and ever-varying selection of books should be made. But to make a selection of a hundred or any other number of the best (or even of good) books is not at all an easy matter. For it is our experience that when we go through a hundred volumes of books, hardly ten of them are really to our liking.

One wants books to gain knowledge as well as to feel happy in mind; but no one wants books to be put away in shelves merely for the pleasure of dusting them now and then. A public library should consist of books not only on art and literature, but also on social, political, historical, industrial and religious subjects. The study of these is difficult, and no one should approach them without being prepared for hard work, but it is

worth while so approaching them. The idea of serious reading should enter as a factor into the choice of books. Seriousness and pleasure are not necessarily incompatible. For example, if one's professional work lies in the field of commerce or industry, one should take up poetry or romance or art for necessary diversion. If, on the other hand, one is studying art or literature, one might take science for one's lighter hours. This will preserve a balance and give a wider horizon to the mind's outlook. So it is necessary that a library, however large or small it may be, should consist of books on religion, sociology and science, as well as lighter fare, so that a small range of diverse subjects would be available to feed various minds in their different moods.

A library should not be a cemetery of books. It should be something more than a place for book-collecting. Mr. A. Edward Newton, who has written and lectured a great deal on book-collecting, says, "I yield to no professor in my passion for literature. My knowledge is deficient and inexact, but what I lack in learning I make up in love. There can be no greater praise of books than the love we give them." So, if one has a real love of books, one can make up a library to suit the complex needs of present-day civilization, a library from which one can draw inspiration, one which can be passed down from generation to generation as a magnificent collection of really living books.

There are merchants and professional men who have never cared to inquire what is taking place outside their village or town, but who nevertheless pass their days in plenty and self-satisfied comfort. It is therefore a colossal task to infuse a thirst for knowledge, an ambition to get into the vortex of the life and affairs of the outside world. How much a social activity of this kind would react beneficially on other activities, political and economic, of the people, how much more, in consequence, our mutual knowledge and mutual respect would grow, it is impossible to overestimate.

COLLEGE LIBRARIES

By Mr. A. Aravamuda Ayyangar, Sri Minakshi College, Chidambaram

Cardinal Newman described a University as "the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers". The description is a poignant reminder to us of the big hiatus that there is between the ideal and the actual. The living voice was no doubt a mighty force in the days of Socrates and Plato and Erasmus but in the advanced times in which we live its inefficacy is surpassed only by its rarity. The true University in these days is indeed a collection of books. The present-day idea of the inconsequence of the teacher is best expressed in the Oxford rhyme:

> "Do not to many lectures go,
> For whether you do or no,
> You will find the substance of his notes
> Much better in the books he quotes."

For good or for evil, whether we like it or not, books are threatening every day to supersede the teacher as an instrument of education. The library is no longer a decorative adjunct to a college or University but a factor in the academic economy, at least as important as the human material.

How to make the library useful in maximum measure is therefore one of the chief concerns of college authorities. The first thing to be done is of course to make the library a real library and not an apology for one. How irritating it is to ask for a book published a decade ago and discover that it has not been heard of in the library! Most of our libraries are deplorably behind the times, which means that our knowledge also is. The

impecuniosity of managements and the parsimony of Government are responsible for this. It is high time that the University laid down the rule that a college which cannot spend at least five thousand rupees on books every year should cease to exist. Government for its part should be less inflexible in the application of the half-grant rule and must deal generously with institutions which do good work but are handicapped by finance. Book collectors and philanthropists have here a splendid opportunity for public service. All honour to the late Mr. S. Venugopal Chetty, I.C.S., who gave away his valuable collection of books to the Sri Minakshi College, Chidambaram. May his example find numberless imitators!

To have a good library is by no means an end in itself. Our duty is to see that it is well used. The Indian student has a constitutional antipathy to literature that does not subserve his immediate aim. We must create and stimulate in him the taste for wide reading and the habit of reading for pleasure. Here is a task that demands the enlightened co-operation of all the component parts of the college organism,—the management, the teachers, the library custodians, all alike. The library must be the best part of the college, it must be centrally situated, attractively built and furnished, cool and airy and commodious, and must house a whole big class at a stretch. It is melancholy fact that 'library classes', as they are called, have proved so far thorough failures all over the Presidency. The reason is plain. They are held everywhere in the class-room and not in the library itself, and students are forced to read not what they like but what is available. The result is that library classes are looked upon as a welcome opportunity for gossip and hibernation and not for useful work. The only way to put an end to the present waste is to hold the library class in the library itself and allow the student, under sympathetic guidance, to choose his own books. I am a confirmed believer in the 'open access' principle. It has its evils, but its advantages far outweigh the disadvantages.

Nothing is more calculated to scare readers from the library than to ask for a book and be told that it is out. This

is not so inevitable as might be supposed. Every librarian knows that some books are more constantly in demand than others; he must insist on having as many copies of them as may be necessary. A serious stumbling-block between the student and his reading is the teacher who takes the most useful books home and never returns them before the year is out. Mark Pattison said that nobody who respected himself could have less than a thousand volumes. What a hard saying this for the poor, ill-paid teachers in our colleges! Most of them cannot afford to have decent libraries of their own and their needs are too constant to be met by the resources of the ordinary college general library. While it is but fair to insist that they return books into the library when they have finished perusing them, their difficulties must be recognized and due provision made for their requirements. A separate Professors' Library must go far to minimize conflict of interests in this regard between the teachers and the taught.

Goethe has remarked that if we take care of the beautiful, the useful will take care of itself. One is hardly sure that the aesthetic aspect has received as much attention in the ordering of our libraries as it ought to. Knowledge has no doubt the right to be accepted or rejected on her own merits; but they are few who pursue her for her own sake and the indifferent many need some blandishment to become her votaries. Away then with moth-eaten volumes, dog-eared leaves, odious calico and ram-shackle shelves! Bind your books luxuriously, replace them when they grow too old, arrange them elegantly in beautiful shelves, and adorn the walls of your shrine with portraits of figures honoured in the world of books. If the citadel of apathy cannot be stormed by such methods one does not know how else it is to be done.

Should college libraries be accessible to the public? This question is likely to arise only in mofussil stations where there are no public libraries and my answer to it is in the affirmative. Old boys have an unquestionable right to the hospitality of their *alma mater,* and a centre of light has no right to the name if it is niggardly in the diffusion of it. Books that are not in daily demand among members of the college may well

be lent to outsiders with due safeguards and restrictions. Here is one of the many possible ways in which the college may play its part usefully as a popular educator.

Too much care cannot be exercised in the choice of the librarian and his assistants. It is a disastrous mistake to suppose that the library is a dumping-ground for people unfit for other jobs. Far too often we find our libraries presided over by superannuated and sour-tempered dyspeptics who look upon every human being as a potential enemy and who have no higher interest than self-preservation. Such a care-taker desecrates the house of learning and is a nuisance and a danger. He alone is a good librarian who is a true lover of books and is willing to communicate his love to others. The ideal custodian of books is a ministering angel, a guide, philosopher, and friend. Mark Pattison's dictum, 'The librarian who reads is lost' is but a half-truth. It is possible to love books without neglecting one's duties. Andrew Lang was perfectly right when he said that ladies make excellent librarians. The lady librarian will take long to arrive in India but shall we not in the meantime strive to provide the best masculine substitutes available?

The colleges, whilst they provide us with libraries, furnish no professor of books; and, I think, no chair is so much wanted. In a library we are surrounded by many hundreds of dear friends, but they are imprisoned by an enchanter in these paper and leathern boxes; and, though they know us, and have been waiting two, ten, or twenty centuries for us,—some of them,—and are eager to give us a sign, and unbosom themselves, it is the law of their limbo that they must not speak until spoken to; and as the enchanter has dressed them, like battalions of infantry, in coat and jacket of one cut, by the thousand and ten thousand, your chance of hitting on the right one is to be computed by the arithmetical rule of permutation and combination,—not a choice out of three caskets, but out of half a million caskets all alike.

R. W. Emerson.

THE TRUE UNIVERSITY—A COLLECTION OF BOOKS

By Mr. P. Narayana Kurup, Advocate, Madras

Thomas Carlyle has epitomised a vast concept when he uttered that "a true University in these days is but a collection of books."

If culture has any significance in truth, beauty or goodness, the ultimate values, it has to be acquired either for its own sake, or at least for the sake of utilities. From the dawn of critical thinking, man realised the need for the collection and preservation of the products of thinking in the varied departments of life and endeavour. The earliest known civilizations realised the need. The ancient Hindu culture must necessarily have been the result of the collective endeavours of the thinking sections of society, endeavours which acted and reacted while in juxtaposition with one another. The Greek and Roman civilizations were similarly the product of the collection of the different departments of systems of thought. What gives an individuality to a civilization is its culture. What gives true culture to a people is the chance to harness the collective wisdom of society to the furtherance of the culture of the future people. What makes such a chance harnessible is but the collection of the products of thinking. And the true function of a University is unquestionably the harnessing of the collective wisdom of society. That is what Carlyle means by saying that a true University is but a collection of books. If this is true, it is equally true that it is possible to create a University in every home, nay, in every room in a house. Books, as Milton wrote in Areopagetica, are not dead things, but do contain in them the quintessence of the real personality of their authors; that is why a good book has the power to make, unmake and remake a nation. The truly great author performs "*Prana-pratishtha*" as it were, in the work of his brains. The writings

of Rousseau, "The Social Contract" in particular, revolutionising the political thoughts of a whole country is but one instance of books making or unmaking a nation. The works of Walter Pater, those delicate words and delicate ideas upon art, captivating Oscar Wilde and shaping him thoroughly and definitely, is but one instance of books making an individual. When Pico Della Mirandola, Duco Della Robia, Leonardo De Vinci, Winklemann, Michael Angelo and others apparelled in celestial light, lived in an environment of fairy-land scenes which Pater's descriptive language and subtle fancies created for them, they outgrew their realities, their natural selves, became perhaps more infectious or influential than they really were in their lifetime and assumed a force that wrought its wonder in the making of Wilde an individual, in living flesh and blood, who combined in himself all that the Renaissance artists really were on canvass, in marble and warble, with all that could possibly be in the realm of art, if only one had faculties such as Michael Angelo had in working out a love-lyric in stone or a fancy-blossom in sonnet. Good books indeed have their efficacies; and they are to be read and studied, to be at once understood and transcended, which alone would impart true culture that drives away the miasma of ignorance, that cures the atrophy of the human mind. which is the function of a University.

Every book that we read has its own contribution to the making of our personality.

To have around us a choice collection of the best authors of the world is undoubtedly a fear of the Lord, and a beginning of wisdom. Napoleon, the archangel of War, who lived most in battlefields always used to carry a library of the best books in arts and science, literature, philosophy and religion. In fact, to a great extent, books made him great. Books and books alone enabled him to be legal with lawyers and sidereal with astronomers, to possess words which were mighty like Austerlitz, and wield an eloquence that could wet the eyes with tears or fill the hearts with courage. Good books are indispensable to a life of ambition.

RURAL LIBRARY SERVICE IN THE WEST

By Mr. S. R. Ranganadhan, M.A., L.T., Librarian,
University Library, Madras

The rural library of the West aims at providing literature which will increase the value of school education. It enables the children who leave school at an early age to continue their education while earning their living. It provides for the education of the adults, who have lacked or failed to utilise early opportunity. It supplies books for the instruction of all those whose work requires technical knowledge—all persons on whom depends the industrial and agricultural progress of the community. It exploits the leisure hours of the village folk and cures their ignorance by giving a tonic of a subtle but pleasant mixture of amusement and instruction. It attempts to remove the tedium of long winter evenings. It makes rural life more attractive and equips it with all the methods of cultivating intellectual interest and thus contributes towards the prevention of a wholesale drift from the village to the city.

The basis of rural library service is the formation of a central collection of books, the periodical distribution of a selection of these to the centres throughout the area and the loan of these books to the inhabitants of the centre through the medium of a local library.

The county is usually the unit of area chosen for rural library service. The central collection is located in the same town as the county education office. This repositary is usually an unostentatious building with a stack-room and a few office-rooms. Since the head-quarters station is ordinarily a Municipality with a library of its own, the books of the county repositary are not used by the citizens of the head-quarters. Hence there is no need for providing reading rooms for public use nor is there any purpose in making the style of the building attractive and expensive.

The entire administration is carried on from this head-quarter repositary. The repositary is in charge of the county librarian, who is a man of powerful personality, rich in resourcefulness and sound in professional equipment. Not only does he

direct and control the work of the administrative staff at the head-quarters but also frequently tours through the county to do propaganda work, to enthuse the local librarians, who are mostly honorary, to establish contact between the readers and the books by means of library talks, lantern lectures and other methods and above all, to get first hand knowledge of the requirements of the villagers. He uses every opportunity to advertise the county library service. Every branch or deposit station has the county library sign, which is a familiar mark of bright colour throughout the country side. No county-fair is allowed to pass without a library exhibition of some sort. The county map showing every branch library and deposit station is kept in view. One county-librarian prepared a miniature farm-yard with toy cows, toy sheep, toy poultry, etc. One end of a ribbon was attached to each toy-animal while the other end was attached to a book about that animal.

A selection of books is sent to each deposit station three or four times a year. In some counties they are sent in boxes, each holding forty to fifty volumes. The transport is carried out by means of train or carrier or a combination of both. Some counties have arranged for distribution and collection by a motor lorry hired specially for the purpose. A few county authorities have found it to be more economical to own a motor van for the purpose. The body of this van is specially built with shelves capable of holding about 2,000 volumes. This system is the most popular, since it affords the villager a wide choice of books instead of the book being chosen for him by the county-librarian. In this case, the county is divided into districts, each containing the maximum number of deposit-stations which can be conveniently visited in one day. Apart from its enabling the county librarian to visit local centres without extra cost, the plying of the book-van in the country side incidentally advertises the rural library service in a most effective manner. The book-van-day is eagerly looked forward to by the villagers.

In most villages the headmaster of the village school acts as the honorary local librarian and the books are deposited in one of the rooms of the school. Various methods are adopted by the teacher-librarians for the issue of books. Some make the issues entirely through the children, who take the books

home to the parents and other adults. Some open the school for an hour or two one evening a week, when the villagers go to exchange books. In some villages, the books are issued immediately after the service on Sundays. As the rural library service increases in popularity, the strain on the teacher-librarian becomes too heavy and there is a tendency in the county-library authorities to recognise the need for an honorarium for the local librarian. Usually there is a local library committee in each deposit station which formulates and communicates to the headquarter repositary the needs of the locality.

While the primary object of the rural library service is to provide books for the general reader, the needs of the serious student who may desire to make a systematic study of a particular subject are not forgotten. Many of the books required by such students would be expensive and may not be of use to other readers in the county. It would be beyond the resources of a county library service to meet such requisitions from local library committees. In such cases, the necessary books are borrowed from the Central Library for Students in England and Scotland and from the State Libraries in the States of America. Such Central or State Libraries are large reservoirs of books from which the counties may borrow. They constitute an important element in the library organisation of a country from the point of view of national economy.

In countries like Russia with a vast volume of illiteracy, the rural library service does not confine its activities to the supply of books. It undertakes the 'liquidation of illiteracy' as they call it. Reading and readers are made the subject of special study by the librarian and the psychologist. Story-telling and reading books and newspapers to the adults constitute one of the activities of the local centres. As the interest in books is thus cultivated, the local library committee arranges for teaching the alphabet to the adults in night schools. Such adults are first supplied with elementary text-books and other children's books and gradually led on to the appreciation of adult's books and made fit in a year or two to reap the fullest benefits of the normal activities of the rural library service.

VILLAGE LIBRARIES IN ALAMURU AREA

BY MR. V. VENKATASUBBAIYA, SERVANTS OF INDIA SOCIETY, MADRAS

Of the different attempts that, happily, are being made in this Province (Madras) at rural uplift or rural reconstruction, that which is being made at Alamuru in East Godavari District, under the leadership of Mr. Narasimhadevara Satyanarayana, a well known worker in the field of co-operation, has perhaps yielded the most gratifying results. The area taken up for intensive uplift work consists of sixteen villages around Alamuru, which is on the north bank of the Godavari, and they are all within five miles of Alamuru. Every one of these villages possesses at least one Co-operative Society and the majority of them possess Village Panchayats registered under the Act of 1920. Agriculture has been improved; litigation has ben reduced in a remarkable degree; *Rama Mandirams* have been constructed in every village; tanks, wells, roads, libraries and other amenities have been provided; new occupations have been created for the people and an amount of public spirit, which is most pleasing to behold, has been awakened among them. In this uplift work the village library has played its own important part.

There were eight libraries in the area when I had the pleasure of visiting it, and three of them were quite big ones. Telugu classics, dramas, fiction and serious works were all there and they were being very well used. In some villages arrangements had been made for delivering books in houses for the special benefit of women. The library is usually located in the *Rama Mandiram,* which serves as the village hall. Here the village elders meet in the evenings, some one reads aloud the daily *Andhra Patrika,* which every library gets, and events and views are discussed. Some of these libraries were started nearly fifteen years ago when the Library Movement

was started in the Andhra Districts, but the enthusiasm for them had waned, until it was revived by the development of co-operative societies and panchayats. Co-operative societies are exceptionally well developed in this area and they have all provided for a Common Good Fund from which funds are made available for the libraries. When Mr. N. Gopalaswami Aiyangar was Registrar-General of panchayats—how he is blessed in this area for the generous grants he gave to panchayats—he promised a half and half annual grant for libraries subject to a maximum of Rs. 200. For purposes of the grant he was also willing to give credit to the panchayats for any books that they collected from the village for the library. Thus, if the value of the books collected and the grant of the co-operative society amounted to a hundred rupees, the panchayat got a grant of another hundred rupees from the Registrar-General. Enthusiasm for libraries was thus roused and they were also built up from year to year. In one village the librarian was an old learned brahmin who regularly read and expounded a Puranam at nights as an adjunct of the library.

Visible and tangible products of the Past, again, I reckon up to the extent of three; Cities, with their Cabinets and Arsenals; then tilled Fields, to either or to both of which divisions Roads with their Bridges may belong; and thirdly Books. In which third, truly, the last invented, lies a worth far surpassing that of the two others.

T. Carlyle.

LIBRARIES AS AN AID TO POPULAR EDUCATION

By Mr. R. Swaminatha Ayyar, Retired Headmaster, Kumbakonam

"Few will be found to deny that lack of education specially among the masses is one of the main roots of India's ills— social, economic and political." This is what the Director of Public Information, Government of India, says in his "India in 1926-27". Measures there are at present in evidence designed to remedy these ills; and not the least important of them is the Library Movement, aiming as it does at intellectual and moral advancement. There is no weapon to fight illiteracy with, and stimulate civic susceptibilities and healthy living, so effective as a well-designed library scheme and a sympathetic working of it. In view of the fact that about seventy per cent. of the population live in rural areas, rural revival should be thought of first.

Commissions and committees appointed to study and report upon the needs of the people seem to recommend with one voice rural reconstruction as an effective remedy for the existing economic stress. One important agent that may be counted upon in the matter of this reconstruction, is the schoolmaster. The Report of Public Instruction in the Madras Presidency for 1926-27 shows that there are 45,927 population centres of 2,000 to 200 people and 10,760 centres of less than 200 people in the entire province. If the schools in these centres and the teachers employed in them are brought under requisition, what an enormous volume of educational work cannot be accomplished? What is wanted is an effective organization.

Attached to every rural school there should be a reading room and a library accessible to the village folk. The former

should contain some instructive newspapers and the latter, a decent number of useful books. The provision of these two adjuncts should be made a condition of the recognition of the schools. The reading room being a purveyor of news would be popular and would attract people and these would naturally be drawn to the associated library.

The reading room should be widely advertised and the library, properly classified and catalogued and made easily accessible. The rules and regulations for loaning out books should be drawn up in a sympathetic spirit. The two institutions should be started and maintained from public funds until the people for whom they are intended are got to realise their usefulness and contribute towards their upkeep. In order to ensure speedy fulfilment of their purposes they should be placed in charge of the most enthusiastic masters in the schools, who would enthuse the readers and help them to select books and papers suited to their tastes. The librarians should not merely maintain the usual library registers but hold periodical talks on the importance of reading and popularise the institution and get people to cultivate a habit of reading. The librarians doing their work with enthusiasm should be adequately rewarded. I have no faith in honorary workers; for, unless work is paid for, it is seldom done well. People's money finds its way out in ever so many ways in the name of efficiency and I fail to see why persons engaged in the beneficent library activities should not be remunerated. Specially is the need for remuneration the greater in the case of the poorly paid village schoolmaster who works for national uplift in an out-of-the-way place. At least for the first few years, honorary service in this respect must be ruled out, lest the salutary movement should fail of its purpose and stand condemned.

In urban areas there are indeed high schools and colleges provided with libraries and reading rooms, but they do not cater for the needs of the general public. The local bodies concerned should therefore be made to start libraries where none exists and to subsidise suitably those already in existence. The libraries should be properly and adequately staffed so as to accomplish the purpose in view. Private individuals or agencies, left to

themselves, would start libraries for public use only on the Greek Kalends.

Expenditure on public libraries should be considered a proper charge on the revenues of the State as much as expenditure on elementary education. I quite realise that libraries must grow and require both an initial outlay and a considerable recurring charge; and furthermore, they have to be started all over the Presidency. The expenditure, heavy as it may appear at present, would, under wise direction, facilitate, in the long run, considerable retrenchment of expenditure on prisons and police, law courts and judiciary, medicine and sanitation and it need not therefore be grudged.

The Library Movement is indeed a well-conceived, beneficent activity requiring discreet direction. Hasty, ill-advised, ineffective procedure would wreck it. *Festina lente* should be our motto in large, delicate undertakings of this kind. Would the public co-operate with the Library Association and make the movement the success that it eminently deserves to be?

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The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful agency is to supercede stormy revolutions. The culture, which is to spread whilst an unspeakable good to the individual, is also to become the stability of nations.

W. E. Channing.

[कोशवान् आचार्यः]

KŌŚAVĀN ĀCĀRYAḤ

By Mahamahopadhyaya S. Kuppuswami Sastri,

Professor of Sanskrit, Presidency College, Madras

This is an old library saw known to ancient Samskrita culture, not one of the waggish type but one that may well be taken seriously as an aphoristic and suggestive motto of the Library Movement of modern times. Freely rendered, this aphorism means—"To have a library is to be an educator." To an imaginative and responsive mind, it conveys many a good idea connected with the Library Movement, some ideas explicitly and some in an implicit manner. The more important of such ideas will be briefly elucidated here.

Kośavan connotes having a library. To have a library may be to have it in one's custody in the sense in which a librarian has it. In this sense, the aphorism under consideration is a sound definition of a true librarian. According to the most up-to-date conception of the meaning of the phrase and as understood by progressive and cultured minds, a true librarian is *not* a mere care-taker of books, who may be an otherwise good-for-nothing person but can keep a vigilant watch over the books in the library and successfully chain them to their shelves so as to prevent them from straying away, except very occasionally, into readers' hands. But *he* is a true librarian, who is able to find a suitable reader for every book in his library and a suitable book for every reader who goes there; who combines judgment and caution with zeal for self-effacement and service, urbane sanity with sane urbanity, firmness with complaisance, confidence with candour, a well-informed mind with a ready wit and disciplined reserve, a certain amount of versatility more especially on the bibliographical side with a cultivated memory and quick receptiveness; and who, with such an equipment and a high character, can play the role of an unforgettably impressive, but not in the least obtrusive or assertive or offensive, educator or *acarya*.

Kośavan Acaryah. To have a library is to be an educator. Looking at this aphorism in another way, one may easily find in it a clear and emphatic indication of the main objects of the modern Library Movement. To have a library may be to have access to it, as adults; and in this sense, the result would be self-education leading eventually to the education of others; or to have a library may be to have it in order to make it accessible to others fit to be educated, adults as well as others; and to have it in this sense and to put it to appropriate use would certainly lead to appropriate results, such as maintaining and advancing literacy or killing illiteracy, as the case may be.

This aphorism again may be considered in another way. It may be taken to imply at once the privileges and responsibilities associated with one who is a *Kosavan*. One great privilege of having a library is to have opportunities for coming into living touch "with the precious life-blood of many a master-spirit embalmed and treasured up on purpose to a life beyond life." But all those who have such opportunities in the world of books must remember that the responsibility of strictly choosing suitable books rests with them; and this responsibility comes to be of greater moment, in view of the fact that they have to function as educators of themselves as well as others. They must constantly remind themselves that mere books could not educate any more than "laws constitute virtue'' and that "man's business here is to know for the sake of living, not to live for the sake of knowing". In the case of eminent scholars as well as aspiring students, in the case of the semi-literate and illiterate in urban and rural areas, in the case of *bourgeois* and high-class men and women, it must be remembered by the promoters of the various aspects of the Library Movement that great caution is required in the choice of desirable and suitable books. This is emphasised by the secondary suffix in the word 'Kosavan', in which the *'matup'* connotes suitability and desirability. The aphorism that we are considering makes it quite apparent that a judicious arrangement for giving access to books and a wise educating, are reciprocally concomitant factors in any good scheme of cultural service. On the negative side, it also

makes it unmistakably clear that "to read, and yet so to read, that we see nothing but a corner of literature, the loose fringe, or flats and wastes of letters, and by reading only deepen our natural belief that this land is the hub of the Universe, this century is the only age worth notice—all this is really to call in the aid of books to thicken and harden our untaught prejudices."

Looked at from the view-point of higher University education, this aphorism suggests that a well-designed literary laboratory, which corresponds to the continental seminars of recent times or to the *pustakakosas* of the ancient residential Universities of *Nalanda* and *Kasi,* forms a vital part of all academic schemes of higher research. It clearly suggests also that *Acaryas* of a higher type ought to be placed in charge of well-designed seminars or literary laboratories, which advanced students may enter, after attending courses of lectures on their respective subjects. As Sir William Ramsay puts it, in his lecture on *The functions of a University,* "a student who is ripe for research and who enters such a seminar is provided with a library, paper, pens, ink and a subject." "The method of using a library is pointed out to him, and he is told to read books which bear on the particular subject in question; he is made to collate the information which he gains by reading and to elaborate the subject which is given him. Naturally his first efforts must be crude. It probably costs him blame at the hands of his instructor; after a few unsuccessful efforts, however, if he has any talent for the particular investigation to which he has devoted himself, his efforts improve, and at last he produces something respectable enough to merit publication. Thus he is exposed to the criticism of those best competent to judge, and he is launched in what may be a career in historical, literary or economic research." Thus he who functions as *Acarya* ought to be *kosavan* and he who is equipped with a suitable *Kosa* and carefully guided in his work, ripens into an *Acarya.* This important implication of our Sanskrit aphorism is reaffirmed with a modernist ring in Carlyle's famous utterance—"The true University of these days is a collection of books."

EARLIEST EVIDENCE OF THE LIBRARY MOVEMENT IN MADRAS

By Mr. C. S. Srinivasachari, Professor of History, Pachayappa's College, Madras

It was only in 1661 that the English colony at Madras founded more than twenty years before that year, woke up to the fact that there was no library in the settlement. Chaplain William Whitefield found that his spiritual charge was not a heavy one and that he had a good deal of time on his hands. He persuaded the Agent (so the Governor was then called) and the Factors and some other resident merchants to collect a sum of money and invest it in a bale of calico cloth which they sent by the home-bound ships, in order to be exchanged for books in London. The Court-Minute Book of the Company contains the following resolution under date 20th Feb. 1662-63;—"It was ordered that the remainder of the proceeds of the calicoes sold by the Governor, which was given (to) the Minister at the Fort (of Madras) by the Factors and sent home to buy him books, should be sent (to) him in *rialls of* 8 (a then current coin) after the books are paid for". It appears that books were purchased to the value of £28-10-0; and these were given over to the Chaplain, probably to serve as the nucleus of an official library. The hint was not lost upon the Directors who, a year later, purchased and despatched to Madras books of the value of £20|-; and they directed that these volumes were to be kept in the Factory House for the use of succeeding Ministers. The Rev. Frank Fenny would regard that these two presentations were jointly the origin of the Company's library at the Fort. In the annual letter from Fort St. George to the Company, dated 6th January 1663-4 (O. C. No. 2983), Governor Sir Edward Winter wrote that "His (Whitefield's) books we have thought requisite to buy of him, to be continued as a standing library in your

Fort, for the better convenience of such as shall succeed, in case they bring them not with them." This re-purchase of the books that were originally secured by Whitefield was put down to the Company's account. The books of another Minister, Walter Hooke, who died at Masulipatam, were also purchased for and added to the Fort Library in 1671. In their annual letter dated 24th December, 1675, the Directors required the Madras Council to send them, by return of the ships "a perfect catalogue of all our books, both with you at Metchlepatam and the Bay".

The books thus accumulated were largely theological as suited the spirit of the times. The Directors were afraid of the spread of Nonconformity and Calvinism among their servants, suspicious of their own chaplains and sceptical about the influence these exerted in producing a better manner of life among the residents of the settlement. The chaplain was to lend the books and "keep a list of the persons to whom they are lent, who are to subscribe their names in the list under a title obliging them to return the books when demanded, under the penalty of paying one pagoda each." This is possibly the earliest instance of a regular system of lending English books in our part of the country, historically recorded.

The traveller Lockyer, who visited Fort St. George in 1703 and has left a good account of the place, says that the library in Fort St. George contained books valued at £438, and that a free school was held in the large room under the library and conducted by the single-minded devotion of Chaplain Lewis who was also responsible for the co-operation of the S.P.C.K. and the Danish Missionaries of Tranquebar in the educational and evangelical work of the Presidency.

When Lockyer's *Account of Madras* was published, the Directors became aware of the value of the Fort St. George library which had been meanwhile increased considerably by presents of books from several persons and from the S.P.C.K. They wanted their chaplains "to sort the said books into proper classes, and to take a catalogue of them to be kept in the library, of which they shall deliver a copy to our President (Governor) and to send a copy home to us; and we desire

our President to order two of our servants together with our Ministers to examine the books by the catalogue once a year, that is to say, some few days before the Vestry is held, and make their report at the Vestry. It would be proper also to put our chop (stamp or mark of ownership) on the said books." Accordingly a catalogue of the books was prepared in 1716; but the Directors were not satisfied with it, and declared that "judging from the catalogue, the library appears to be a confused irregular heap." At last after repeated admonitions by the Directors, a catalogue was prepared by the new chaplain in 1720, as a reward for which the Governor and Council gave him a palanquin allowance.

Mr. H. Dodwell tells us that among the early acts of kindness shown to Clive at Madras, he was admitted into an excellent library belonging to the Governor, which was doubtless the public library. (*vide, The Nabobs of Madras* (1926) p. 188). In 1754, after the collection had been scattered by the French occupation, the Madras Council proposed that the Directors be requested to renew their practice of sending out periodically consignments of books from home and asked "for certain specific works'' and "as many more on all other parts of literature as you may think proper"—and they hoped that "it may be an inducement to your servants to employ their leisure hours in reading and study." This request was not heeded by the Directors and Madras was left to develop its library facilities in other ways.

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Books show us now the creator, now the creature, bid us survey the Antarctic Pole, the galaxy of stars, and reach the First Cause of All.

Richard de Bury

VILLAGE LIBRARIES

By Mr. K. N. Sivaraja Pillai, Reader in Tamil, University of Madras

This is, indeed, a field of work not thought of hitherto. While our political interests very largely and our social needs to some extent, are being looked after by our public men, this most important region of national activity, where knowledge is intended to be brought to the doors of each individual, lies lamentably and wholly neglected. If one turns to examine the condition in India one realises how she lags far, far behind the other countries in point of library equipment and like facilities for the spread of knowledge and culture. The duty of every Indian patriot is therefore clear; it is nothing less than a well-planned, systematic and organised attempt on his part to break down the illiteracy and ignorance of the masses by the founding and working of school houses and libraries in each and every village in the country. In the programme of work undertaken for our national uplift, this ideal should occupy the forefront.

If I may be permitted to put forward a suggestion, I would advocate the instant formation of strong and representative committees of the leading gentry in every District head-quarters and saddling them with the responsibilities of founding as many village libraries as possible in the respective Districts besides maintaining at least one central library at each head-quarter station. Numerous as are the varieties of libraries that have sprung up in the West, I shall distribute them, for the practical purposes in view into (1) Libraries for the general reader and (2) Libraries for scholars and specialists in different branches of knowledge. The village libraries will come under class (1) and the District head-quarter's libraries under class (2). No doubt, in carrying out this scheme the initial difficulty will be one of funds. That may be overcome, however, not of course by any direct financing by the Association just started, but by its systematic efforts to win and

hold the active sympathy and co-operation of the leading land-owning and mercantile aristocracy of the country and prevailing on them to finance the scheme in their respective areas.

But I fear even more than the question of funds the Association will have to tackle a still more difficult problem in the choice and stocking of the requisite type of books especially in the village libraries. Considering the present-day condition of our villages, books in the Indian languages should form by far the major portion of their stock. Tamil being the mother tongue of a very large part of this Presidency, we are immediately faced with the necessity of finding suitable books in Tamil to be placed in the hands of the general reader. Setting aside the Sangam works, which are not for this class of readers, we are thrown upon the mediæval Puranas and a few modern novels, as the only wherewithal for the starting and equipping of such libraries. And what after all are these worth? Certainly no good purpose will be served by broad-casting Puranic lore at the present day. These Puranas may be studied and enjoyed for the poetry they may contain—and in fact they, with but few exceptions, only show Tamil poetry in decadence—but is the villager equipped enough to value them as such? Ninety-one out of a hundred will take them for serious historical treatises and not as containing the imaginative presentation of subjects by the poets. Here then is the danger of the libraries, instead of becoming purveyors of correct and authentic knowledge, turning out disseminators of pseudo-knowledge, a corrupt and perverse variety worse than ignorance and superstition. As the whole question hinges on the wider one of the creation of a modern literature in Tamil—for there can hardly be no two opinions about present-day Tamil Literature being mostly steeped in mediævalism with little or nothing of the new spirit of renascence breathing through and enlivening its pages—I think it has to wait for the present. Meanwhile one may hope that the Association will try to minimise the danger indicated by a vigilant and careful selection of the books for the village libraries rigorously excluding such as are worse than lumber so far as true knowledge is concerned.

THE SCHOOL AND THE LIBRARY

By Miss Corrie Gordon, Teacher's College, Saidapet

"I want to see an increasing use of books, and I should like to see in every school something like a real library. When I go into a school and see no sign of a good book, I begin to doubt whether we understand even the alphabet of the subject".

—*H. A. L. Fisher.*

This passage, from a speech delivered by the late President of the British Board of Education, provides an appropriate opening to the general subject of library work with children. Up to now there has been an appalling neglect of children's reading on the part of educationists. Specially is this true of India. Children of the elementary schools have been taught—not always very successfully—how to read, and possibly to some extent in the secondary schools what to read, but there has been no adequate supply of suitable books, apart from school readers, and they are not always very suitable, with the result that, not only do many school children have no books worth reading, but many adults are largely ignorant of, and unable to use successfully, the wealth of knowledge to be found in books and libraries. Now-a-days, however, the advantage and necessity of proper provision in the shape of specially selected books appears to be becoming increasingly recognised throughout the world, and towards this end the benefit of co-operation between education and Public Library Committees is being more largely sought.

In some of the recent reports on adult education in Britain, the recommendation that the education authorities should take over and control libraries has not met with universal acceptance; indeed the members of the Library Association are, for the most part, against such a policy, though one and all are quite willing to co-operate in every possible way. Without, however, discussing the *pros* and *cons* of this aspect of the matter, this article

is concerned chiefly in describing the aims and results of one or two schemes of children's libraries that have excited great interest not only in England but in several of the countries that go to make up our Empire and in the United States.

The Halifax Scheme.—It is necessary to say at the outset that at Halifax the Education and Library Committees are associated. The first act of these co-operating committees was to formulate a scheme of juvenile libraries in the schools, and towards this end a special sub-committee consisting of six head-teachers, a lady member of the Education Committee, and the Public Librarian, was appointed. The latter is the organiser and supervisor of the technical side of the scheme. This committee meets quarterly at the Central Public Library to transact the necessary business. An entirely new and adequate stock of books was decided upon and in building it up and in allocation the following procedure was adopted. First it was decided to deal with standards IV and upwards, only to get together what is known as a 'standard list of books for school libraries'. Specimens of every book to be included in the 'standard list' were procured at the expense of the Education Committee and each book was reviewed by one or more members of the School Libraries' Committee, a written and signed review being submitted before acceptance or rejection. In case of acceptance a typed copy of the review is pasted inside the cover of each book, and the volume is then shelved in a room set apart at the Public Library, where any teacher may inspect the same before ordering from the standard list already mentioned. In these reviews, not only subject matter but also composition, type and illustrations are considered, with the result that only the best and most suitable editions are secured.

The building up of the initial stock of books has of course, on account of expense, been gradual, but adequate collections for each of the fifty departments of day schools, several evening schools as well as some high schools, now exist. The total stock of books in the elementary schools now numbers upwards of 10,000 volumes, the stock of a small school being about 80 volumes, whilst a large one may have 500 or more. The administrative work, such as ordering new books, cataloguing, labell-

ing, stamping, numbering and despatch to the schools, is under the supervision of the Public Librarian and his staff and is carried out at the Public Library, where a card catalogue of the entire stock, showing exactly what each school has, is kept. As the books become soiled, dilapidated, and worn out, or need re-binding, they are despatched to the Public Library, where the necessary attention is given. In the case of renewals the librarian notifies the head-teachers, asking the latter to make a new selection from the 'standard list.' These new selections are then tabulated and an 'order list' embodying them is forwarded monthly by the librarian to the Secretary to the Education Committee, who submits it to that body. The books when passed are ordered to be delivered to the librarian, who deals with them as already mentioned.

In the inauguration of the scheme, the policy of permanent or circulating collections of books was discussed, and after a vote of the heads of all departments concerned, the former was decided upon. The arguments in its favour were, that it allowed for individual choice of books, according to the taste and locality of each school, and that it saved carriage, besides securing sufficient variety, as each set of books is new to the changing scholars who pass through the classes. Again, as books become worn out, which they do in three or four years, it is not necessary to replace with the same titles, and further variety is thus secured, if desired.

In the actual issuing of books to children for home-reading, a day or days is usually set apart for the purpose, and each child returns its book which is checked off before another is issued. The loss of books in working a school-library scheme is largely determined by the care of those responsible for distribution to individual readers. At Halifax, each head-teacher is responsible to the Education Committee for the books in his or her school. Some loss, of course, is inevitable, and this is regarded as a legitimate charge for the benefits obtained. Much, however, is done to minimise losses by methodical and interested supervision and working.

With regard to the cost of this scheme, for several years past, £200 has been voted to the work annually; and this sum

has been sufficient to cover the cost of renewals and other charges. Regarding the benefits derived, first and foremost is the greater intelligence, increased vocabulary, and wider outlook in consequence of having access to really suitable and adequate collections of books. Then the general reading among child-readers has increased from 27,000 issues annually in 1906 to 100,000 in this year. Again, it is found that books taken home by children are also read by their parents. Thus the libraries are also doing something in promoting in a general way that adult education which is now so freely advocated.

The Staffordshire Rural Libraries.—The aim of this movement, started in 1916, was the supplying of books to rural districts, too far removed to benefit from a town library. The scheme was greatly helped forward by a grant of £5,000 from the Carnegie United Kingdom Trustees to cover the cost of the first five years. It was decided that at first certain schools only should be selected for the experiment, namely, those which would be most likely to benefit by and develop the scheme. It was also agreed that the scheme should only apply to children over eleven years of age. The head-teachers of the selected schools were invited to recommend books. The central library was established in Stafford and from here the books were despatched to the schools and exchanged when required. The books were despatched in boxes, fairly light and very durable. Each box held 30 books and comprised 20 for children and 10 for adults; for the scheme was intended to benefit not only the children but the adults of the villages. In this way the school was to assume its rightful position as the centre for the intellectual life of the community. In the first year, a box of books was retained on the average for about seven months and three weeks at its local centre. The 5,460 books in circulation were issued 48,044 times. That the experiment has been a great success, there is no doubt. Good books, literature of all kinds have been read by many, who would otherwise have never seen them, and this is particularly true in the case of adult readers.

U.S.A. Library Service.—In the United States of America and in New York, in particular, the training for citizenship, is one of the foremost functions of the schools. The Board of Educa-

tion has made civics one of the required subjects in the first year of the high school; but when the syllabus was finished, there was no one text book found to help the teachers in carrying out their project. Therefore, civics is taught without a text book. A room is set apart in the Municipal library for use of civic teachers and pupils, and the city librarians have gathered all available information about the doings of different city departments. This information is also published in the form of pamphlets which are issued free of charge by the libraries to any adult school or individual who wishes to have one.

The above are a few of the ways in which other public libraries also might co-operate with the schools for the advantage of pupils and adults and thus help towards the goal of universal literacy.

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I would put a child into a library (where no unfit books are) and let him read at his choice. A child should not be discouraged from reading anything that he takes a liking to, from a notion that it is above his reach. If that be the case, the child will soon find it out and desist; if not, he of course gains the instruction; which is so much the more likely to come, from the inclination with which he takes up the study.

S. Johnson.

A TYPICAL MUNICIPAL LIBRARY OF THE WEST

By Mr. S. R. Ranganathan, University Librarian, Madras

A typical library system of a Municipality of the West consists of a central library and several branches and delivery stations scattered throughout the area of the Municipality. The entire administrative work beginning with book selection and ending with the preparation of the books for issue, is concentrated at the central library. It is is only after all the processes are over that the books are distributed to the branches which merely look after the issue work. In addition to the permanent stock of books, each branch is periodically supplied with replenishments from the central library in response to the demand from readers. Each branch contains a cumulative card catalogue for the whole system. It is open to any reader to ask for any book in any of the branches. In the course of the day the necessary transfers of books are made from branch to branch.

A typical central library and most of the branches consist of seven departments—(i) The lending department, (ii) the reference department, (iii) the magazine room, (iv) the news room, (v) the children's department, (vi) local collection and (vii) the commercial or the technical department.

The lending department contains, usually, some thirty to fifty thousand volumes, of which about 20 per cent., would be fiction. Residents of the locality are given the privilege of borrowing books from this department with the least formality possible, and, of course, free of any payment whatever. Those that have obtained readers' tickets are given direct access to the shelves without any kind of material or human hindrance. They are allowed to browse round the shelves and take home any books they like. Even work-women on their way to the market step into the lending department, with a basket in one hand and not infrequently with a baby in the arms, to snatch away one or two volumes. Saturday nights are very popular when no

less than 500 or 600 readers pass through the loan-counter in an interval of two or three hours.

The reference department usually houses all types of books which are not fit for continuous reading and in addition, many other books which may be required for those who may be engaged in research. Anybody is admitted into this department and what is more, is attended to with great courtesy. The reference librarian has to be one of the best in the staff. He is to help busy readers in hunting for references and putting into their hands what exactly they require. He has to answer all queries—both at the counter and at the phone. He is to act as the clearance agent for all kinds of information. He has to be thoroughly conversant with all types of reference books. His bibliographical knowledge should be very full. He must be quite up-to-date in his knowledge of facts. Above all he must be fired with the spirit of social service. His ideal in life should be the ideal so beautifully expressed by Saint Tayumanavar in the song:—

அன்பர்பணி செய்யவென்னை ஆளாக்கி விட்டுவிட்டால்
இன்பமதுதானே வந்தெய்தும் பராபரமே.

"O! Lord, if you bestow on me the competence to serve my fellow-beings, happiness will come to me of its own accord".

Each Municipal library gets at least some 200 magazines. In addition to popular recreative ones they include also magazines which deal with subjects which are of special interest to the locality. The Public Library at Reading, for example, is particularly strong in agricultural periodicals.

Another very popular department is the news-room. This room contains almost all the important metropolitan newspapers and the newspapers of the locality and many of the popular magazines. Many poor people, who do not have a sufficiently mature intellect to engage themselves with serious books, spend much of their time in reading this kind of ephemeral stuff. But the librarians use this department largely as a bait. They take care to slowly persuade such persons to more serious reading. They are first taken to children's libraries and allowed to read

children's books. Then they are taken to the adults' libraries and slowly accustomed to their atmosphere.

Yet another very important department of every public library is the children's department. Here children are admitted with as little formality as the adults, and are given as much freedom as the adults in going direct to the shelves and handling the books. It is marvellous how beautifully the children select what they want from the shelves containing some thousands of volumes. This department works in close harmony with the schools in the Municipality. Each class is brought by its master or mistress to this department once a fortnight at least and allowed to enjoy itself with the collection of books. Every day, at least half an hour of the afternoon is spent in story-telling. Very often this story-telling is illustrated either with lantern slides or with moving pictures. The children's librarian is usually a woman that has undergone special training and has a genial temper. The interests of the children are very varied. They are created and shaped in a very subtle and dexterous manner by the ever-resourceful children's librarian.

In addition to the activities above described, a special feature of a Municipal library is that it makes a thorough and systematic collection of all literature—books, maps and prints—relating to its locality. All books written by, or about persons born or bred or employed in the Municipality are religiously collected. It collects maps of all ages relating to the locality. It again collects very full geographical, geological, architectural and other details connected with the locality. To this end, it invites all the local societies such as Teachers' Societies, Geologists' Societies, Naturalists' Societies and Photographers' Societies to use the library as their headquarters. It invites them to hold their meetings in the library and in turn it makes use of them in enriching its local collection.

This instinct has hardly developed among us. The historical value of such collections, it need hardly be said, is overwhelming. At any rate, it has profoundly affected the teaching in those schools, particularly the teaching of history, geography and elementary science. This section now-a-days co-operates

with the schools on a more systematic basis. It lends to all the local schools its collections relating to particular topics and in some cases, prepares suitable lantern slides—thousands of them—and lends them to the schools. It may easily be imagined how realistic teaching would become under such circumstances.

The commercial and industrial department is a new department that is being slowly formed in many of the Municipal libraries. In recent years the businessmen of the locality, traders and manufacturers, have been slowly realising how helpful it would be to their daily avocation if the Public Library caters not only to their leisure hours, but also to the needs of their business. Since the Public Library is maintained by the rates, the needs of these men are considered to be as imperative as those of the ordinary people. Hence, forward places, like Glasgow and Manchester, have already established their commercial and industrial departments under the supervision of men, specially trained in the management of such business libraries.

Elementary education unless crowned by something higher, is not only barren but may even be dangerous. It is not well to make our democracy read unless we also teach it to think.

Sir Michael Sadler.

THE NEED FOR A LIBRARY IN INDIAN LANGUAGES

By Mr. K. Balasubramani Ayyar, Advocate, Madras

Thomas Carlyle has said "A true University is a collection of books." One may, therefore, be well advised amidst the bustle and stir for new Universities all around, to pause awhile and dwell upon the urgent need that exists for the establishment of libraries in the living national languages of India. It is, now, admitted on all hands by educational experts that the easiest and most effective medium of instruction is the mother-tongue of the pupils themselves. But this truth, axiomatic as it appears to be, has come to be recognised only after many decades of educational activity in this country. All along there has been, indeed, a lamentable waste of human energy in mastering foreign languages and the vitality of the school-going population in India has been sapped by the freezing touch of an over-burdened and exacting literary education in a foreign tongue. Even those who feel that a complete westernization is essential for our national progress must realise the possibility and advantage of imbibing the knowledge and spirit of the West without the inevitable loss of time and energy involved in learning a foreign language. The striking examples of Japan and Turkey afford a convincing proof of this possibility. I remember my friend Dr. H. P. Waran of the Presidency College, Madras, once telling me that he noticed in his college days in England a group of Japanese students working in the laboratories and acquainting themselves with the intricacies of science with only a smattering knowledge of English, while the Indian students were living laborious days, writing theses in scholarly English and obtaining costly degrees.

It is, on the other hand, noteworthy that in these countries, the national regeneration has been accompanied by the renaissance of the national language and literature. There are signs of the beginnings of this phenomenon in this country also. Nowadays one observes a marked tendency for the mother-tongue

to supplant English as the medium of speech in our political gatherings and mass agitation is being carried on entirely in the indigenous languages. It is, now, pretty certain that the national languages will and must, ere long, occupy the foremost place in our educational system and form the only media for instruction to the pupils in schools and colleges. They will also be the only effective means for the dissemination of knowledge among the masses. At such a juncture, the establishment of libraries at all convenient centres, in the Indian languages, will provide a potent agency for the education of the masses, in addition to their being the necessary equipments for all educational institutions.

Our national aspirations for the modern forms of democratic Government based on universal adult suffrage necessitate the thorough organization of a national system of education for the masses. And what will be more helpful towards this end than a library open to the public of all classes and kept and conducted according to the latest methods of library science. To those who are inclined to doubt the utility of such libraries in a country possessing only a very small percentage of literate population we may point out the existence here of a curious and unorganised kind of indigenous education of the masses that has gone on in the past and is still, in a way, being kept up. Even in spite of the serious handicap of illiteracy, many agencies have been at work in the dissemination of knowledge and the propagation of useful ideas and truths among the masses. The Pauranika, in every village, expounding our great national epics to large concourses of people assembled in the leisure hours of the night, the Harikatha Bhagavatar, delighting his audiences with songs and stories culled from the pages of hagiology and bringing home to them the great philosophical truths of the Hindu religion, the Bhajana parties, organised on festive and other occasions moving by their melodious recitations large masses of men to the exalted heights of religious emotion—all these have been potent instruments in mass education. In this way, even illiterate men living in the remotest villages have been enabled to drink deep of the eternal springs of our great classics like the Kamba Ramayanam, the Periya Puranam of Sekkilar and the immortal Kural of Tiruvalluvar and the magnificent

outpourings of the Tamil saints in the Tevaram and Tiruvaymoli. One can well imagine how great an incentive to study and knowledge it will be, if a library containing these works exists near at hand among them in these villages. At a time when these agencies are fast disappearing under the stress of modern economic conditions and the impact of Western ideas and habits and the influx of printed matter, it is all the more necessary that they should be revived, supplemented and encouraged by the establishment of lending libraries and the employment of itinerant readers attached to them.

Moreover, the establishment of such libraries in large numbers will, necessarily, have a healthy and invigorating reaction on the Indian languages themselves in the way of their development and enrichment. It will create a demand for the production of new works embodying the time-spirit while supplying the means for their consumption. The sight of a large collection of books will remove the ignorance of English-educated men of the existence of many useful books in our national languages and will furnish a powerful stimulus to their study. It will also encourage the translation into the mother-tongue of great works in the foreign languages and thus bring home to our countrymen the great thoughts contained in them. It will also tend to improve the present deplorable condition of the printing and editing of books in the indigenous languages by creating a steady market for well-printed and well-edited volumes. And, it will encourage the creation of a fresh and rich vocabulary for the expression of a large number of scientific, economic and political ideas from the West and will assist in the problem of adapting these languages to be effective vehicles of modern thought.

Lastly, the foundation of libraries is the only means of preserving to future generations the glorious literature that has been produced in the past in these languages and constitutes our precious national heritage which we can ill afford to neglect. The past history of our country has shown to us that it is these laborious collections, like the famous Tanjore Palace Library, that have been instrumental in preserving, even though imperfectly, through all the ravages of foreign invasions and

the vicissitudes of time, the treasures of our national literature and learning. The necessary incentive for the reclaiming of many works to print, which lie hidden still in the unexplored regions of manuscripts, will be given by the establishment of these libraries. The Madras Library Association will, certainly, have justified its inauguration and existence, if it gives the needed stimulus for the establishment and conduct of these libraries and one of its primary objects will be fulfilled.

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A good book steals the mind from vain pretences;
From wicked cogitations and offences;
It makes us know the world's deceiving pleasures,
And set our hearts on never-ending treasures.

So when thieves steal our cattle, coin, or ware,
It makes us see how mutable they are,
Puts us in mind that we should put our trust
Where felon cannot steal or canker rust.

J. Taylor.

THE LIBRARY MOVEMENT FOR THE EDUCATED CLASSES

BY MR. K. V. KRISHNASWAMI AYYAR, ADVOCATE, MADRAS

It is a matter in our experience that the educated classes amongst us do not generally continue intellectual pursuits after their career at college and entry into life. One can make a survey all round and take an account of those who have not given up intellectual pursuits and who still love books and their company and it will be found that they can be counted on the fingers. This is a state of things which cannot be accounted for wholly by one reason or another. It is not, certainly, the system of higher education in our country that can wholly account for it. Though our methods of higher education may be criticised as mere processes of hall-marking individuals for recruitment to public services and our colleges and University as mere factories of mass-production of graduates, they are not so subversive of the proper instinct as to destroy altogether the taste for culture and the appetite for further knowledge.

Possibly we shall be nearer the truth, if we say that our educated men get too absorbed in their occupations. Whether as Government servants or as lawyers or as medical men, we are pre-occupied with our professional life. Wherever we may go, we take our profession with us; we form ourselves into the same accustomed groups, the Government officers together, the lawyers together, and so on, and talk shop in season and out of season. Few of us cultivate associations outside our own narrow sphere of activity. We do not broaden our outlook and scarcely have second interests. We are content to do our duty by our professions and never think of the higher duty we owe to ourselves.

This again, does not probably account for the whole class. Outside Law and Medicine in a few cases, we have no independent profession for our *intelligentsia*. The bulk of our educat-

ed men are employed in Government or private services. They join the regiments of the clerical and other subordinate services which leave them little time to think of anything beyond the unsatisfied needs of the family. Our family obligations too, are, by no means, restricted. Our Hindu instincts, our tradition and our training tie us up to persons for whom a Westerner may feel no kind of obligation. Our obligations multiply, our cares increase and our spirits get deadened, so that few can have the strength of mind to overcome these depressants. Our increasing economic distress and the insoluble problem of the unemployment of increasing numbers of our educated men add to the chill which already benumbs us.

It is therefore erroneous to suppose that the instinct to seek knowledge is dead. The desire to read and to learn is there, only the facility which will enable them to overcome adverse influences is wanting.

Taking the city of Madras, there seems to be adequate provision of libraries in English for the educated classes. To refer only to the principal ones, there are the Madras University Library, the Connemara Public Library and the library of the Madras Literary Society.

The University Library is not available to the general public nor does it contain light literature or literature of the recreative type. It naturally stocks books of a serious character, suited to higher studies. It is, however, open to the educated classes and in these days, when such reading as there is, is confined to current fiction and sensational stories, its stock of books is bound to bring about a healthy change in the taste of the literate public. Books are weekly distributed at the residences of subscribers for a nominal fee of one rupee per quarter. This is a new activity which the authorities have, with wisdom, inaugurated, and it is gratifying that the library is growing in popularity.

The Connemara Public Library is a public library in a real sense; and, thanks to the authorities of the library and the Government, the representations made by the Madras Library Association have received ready response and new schemes are to be inaugurated, making it a lending library for the city, and

a central library for the mofussal areas, lending books to approved libraries. These will add to the usefulness of the library and give increased facilities to the readers. It is hoped that this change in the angle of vision will lead to the realisation of the true library ideal, viz., to find the reader for every book and the book for every reader. It should be possible for these two libraries to co-operate in the selection of books, so as to avoid unnecessary duplication.

The Madras Literary Society is a private organisation and its library is available only to its members. Of late, it seems to stock largely literature of the recreative type, novels and other books for light reading. In this respect, it supplements the other two libraries and if the management of the Society would favourably consider and give effect to a scheme for making their books which have gone round to their subscribers and are merely stocked on shelves, available to the general reading public, who are not members, or, at any rate, to a new class of members on favourable terms which would not exceed the cost of circulating the books, Madras might then be said to possess all the library provision that it need have, in any event, for the requirements of the present.

There is, however, in the city, no public library in the Indian languages. The state of things is such that one does not even know what books exist in the several languages. The absence of libraries in the languages sufficiently accounts for the dearth of new books dealing with the sciences and current thought. In certain cases, it also leads to useless duplication of books on the same topics. The language itself becomes stagnant and does not grow in vocabulary suited to express growing modern thought. A proposal to extend the scope of the Connemara Library in this direction has not been favourably received for the reason that the Indian languages are important enough to have an independent library for themselves. Anyhow, a library for the Indian languages is an absolute necessity both for the growth of the language and for educational purposes. This is a matter for the serious consideration of Government who ought to take it up. It may be suggested that the collection with the Registrar of Books may without

much difficulty and with great advantage be thrown open to the public.

Even as regards English, the facilities furnished by the existing libraries seem insufficient to stimulate the taste for or promote the habit of reading. The tendency to read is slumbering and it has to be roused. Devices are needed quite as much for the educated classes as for any others.

The Library authorities will, therefore, do well to organise courses of lectures under their auspices. A suggestive lecture on a new theme followed up by a catching description of the available literature on the topic ought to give the needed stimulus. Library talks are everywhere an essential and integral part of the activities of a library organisation and, in this task, our librarians may be assisted by others who have made special study of particular topics on which the library has stocked books.

The formation of study circles is another useful programme towards the same end. Informal talks between friends are easier than lectures to an audience, which would require preparation and demand time. The talks would have a twofold advantage: they clarify the thoughts of the speaker, and, at the same time, instil new ideas into the minds of the hearers. A further advantage of this programme is that persons can have their own accustomed associations and exclusive groups. Nowadays groups of our *intelligentsia* gather together for lessons in the Gita or the Bhagavata or the Upanishads, and all that is needed is to extend the scope of these gatherings and their range. It would be attractive, if, in the first instance, these talks are accompanied by socials, which will help to their success a great deal.

Regarding the mofussal, the situation is, for many reasons, quite unsatisfactory. There are not many libraries to give facilities for reading and even those that exist are not run on the most useful and advantageous lines. The managements should realise that, while it would be justifiable to refuse to lend out books which are either rare, or, are very costly, or, are required for frequent reference, books ought ordinarily to be made available to readers at their houses. No library deserves its name

if it is a mere museum of books, arranged on the shelves in picturesque order and chained, so to speak, to them. The assumption that books will be lost, if lent out to readers, is unfounded, as amply proved by experience in lending libraries.

Another feature of existing libraries that requires to be reformed is that they get stagnant and do not move with the advancing current of thought, either for lack of finance or from narrowness of outlook. Either way, the management and the local readers ought to co-operate to find a solution. A library ought not merely to be content with satisfying existing demands, but ought also to create new demands with the growing intellectual movements in the world.

It would also be appropriate and useful, that every social club, particularly in the mofussal, should have a small library attached to it. The Madras Cosmopolitan Club has one such, with a fine collection, which is much used. A nucleus to start with, can easily be formed at any place, if only the members, who are not themselves collecting libraries of their own, would yield for common benefit, the few books with them, which they may have read and have no need to possess.

Then there are, amongst us, individuals who have cultivated not only a reading habit, but also a passion to possess books of their own. These could make their private libraries, centres of academic influence and derive the rare pleasure which comes of lending one's book to an eager reader, with a few hints about its contents, followed up by an exchange of views regarding it, on the occasion when the book is returned.

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Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

W. E. Channing.

THE LIBRARY MOVEMENT

By Sir C. P. Ramaswami Ayyar, K.C.I.E., Advocate, Madras

This is not the occasion, nor in these days, can it be necessary, to emphasise the supreme value, from the individual point of view, of a love of books, for their own sake. Few there are who will not claim them with Southey as "never-failing friends with whom we converse day by day''. Indeed as hearteners in our daily task, as consolations in our griefs and disappointments and as cheerful encouragers in our prosperity, the great figures of poetry and romance, of essay and travel, are nearer to us than many of our fellow-men. Great credit is due to men like Tauchnitz and Bohn and various other enterprising educators of the public, to whom occurred the idea of rendering available to the reading public, in a cheap and accessible form, the treasures of the past. And to-day, their example has been followed and in fact bettered by leading publishers in England, France, America and Germany and at a great distance behind these in India, who have presented to us in volumes easy to handle and pleasurable to look at, the dreams and aspirations, the agonies, the laughs and the triumphs of the men of old enshrined in imperishable form.

Nevertheless, it is not as a piece of affectation that I regret the passing away of those days when like some of the massive volumes in a mediaeval library, books were chained to the wall so that while they were available to the strenuous reader they might not take wings unto themselves and fly away, days when as in India, a priceless manuscript with ornate ornamentations was lovingly handed down from generation to generation to be read aloud solemnly to wondering listeners of the perfect word. The idea has now and then occurred to me wehther we have not become too much accustomed to books to price them at their real worth.

Does familiarity with a big library not make us now and then take too much for granted and induce in us the contempt of

easy patronage? But these thoughts are only by the way and those who know the work done in the British Museum and the Bodleian and the great libraries in Paris, Berlin and Rome know how much the world owes for its progress in speculation to those wise philanthropists who have, by founding great libraries, made possible a true democracy of letters.

The Library Movement in India is still in its infancy. The days when Nalanda and Buddha Gaya radiated wisdom from their cloistral seclusion belong to the dim past. Jaipur and Delhi and Nadia were centres of co-ordinated work diffusing knowledge in mediaeval India; but during the last 200 years the crudeness and the effervescence born of the impact of two cultures, were unfavourable to that larger out-look and that vision, whereof the movement is a symbol and an expression. That sagacious and enlightened statesman, the Gaekwar of Baroda was one of the first, in recent times, to perceive the values of peripatetic libraries as instruments of popular culture, and notable work has been commenced in his State on these lines.

I wish the Library Movement in Madras conspicuous success. We, in the south, are inheritors of a variety of, by no means antagonistic cultures, Dravidian and Aryan. Some work, pitifully small in extent, has already been done in the direction now attempted. But the eradication of ignorance, the rehabilitation of the older thought, and the assimilation of modern knowledge and methods are indispensable and imperative tasks. The movement rightly guided and properly envisaged ought to serve as one of the prime factors in that re-orientation of life, which alone will be a prelude to the true rebirth of India.

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If we come down for a moment and look at the bare and immediate utilities of a library we find that here a man gets himself ready for his calling, arms himself for his profession, finds out the facts that are to determine his trade, prepares himself for his examination. The utilities of it are endless and priceless. It is too a place of pastime; for man has no amusement more innocent, more sweet, more gracious, more elevating, and more fortifying than he can find in a library.

George Dawson

THE LIBRARY MOVEMENT

By Dr. S. Radhakrishnan, University of Calcutta

A sheer accident placed me in the chair at the last Libraries' Conference in Calcutta and it gave me an opportunity to testify to the good work done by the Conference and the libraries as well as the great need there is for increasing the number of libraries and improving their efficiency.

It is now a commonplace that the success of a democracy depends on the level of intelligence of the people who compose it. Whether we like it or not, democracy has come to stay in our country and it is up to us now to make it successful. The greatest obstacle in the way is the paucity of educational institutions and lack of adequate financial resources to sustain them in an efficient condition. Even in countries where there is universal primary and sometimes even secondary education, the need for libraries is great. But in a country like ours, they are indispensable. Local bodies should be encouraged to start libraries not only in towns but in major villages.

In the old days the chief teachers of India were themselves the librarians and they were held in the highest esteem. Students from all parts used to approach them for help and guidance. They were the custodians not only of the manuscripts but of their contents. Many of them were living cyclopædias and scholars of distinction. But to-day it is not unusual to find clerks in charge of libraries, who do not know even the names of well-known books. A librarian is not a mere mechanic but an intelligent student who has developed a taste for good literature. His assistance should be invaluable even in the choice of books for the library. I am afraid there is at the present day a temptation to overdo the mechanical part of a librarian's functions, such as card-indexing. The true functions of a librarian are of a much higher order. He has

to guide the public taste and help the authors also. In this age of debased drama and horrid fiction, when authors find it commercially profitable to indulge in loose talk about Feud, Marie Stopes, etc., the librarian can help authors to do better justice to themselves by making them realise that there is a public ready and eager to welcome truer work. From my personal experience I can say that some of the libraries in South India have highly cultured librarians at their head. If the general level is to be raised, the librarians themselves will have to respect their position as one not inferior to any other and the public should recognise them as such, by securing for them adequate financial emoluments.

In our offices we have such a thing as destruction of records once in five years. In China, a similar procedure used to be adopted with regard to books. We need not condemn it as a piece of vandalism. At the rate at which books, good, bad and indifferent are being produced, a periodical sifting is absolutely necessary—to put it on the very lowest ground—in view of limited accommodation. The matter of selection is one of great importance and an intelligent librarian can easily discriminate between literature of some permanent value and mere tracts for the times.

Through libraries we pass from literature to life and if our life is to be raised to a higher level, the kind of literature we read must be of the right sort. The other day, the Master of Balliol said, that if he were asked to select three or four books out of the whole literature of the world, he would choose Plato, Shakespeare, Kant and the Bible. These may be enough to give the right cultural tone to the British citizen whose civilisation is moulded by the Hebrew, the Hellenic and the Teutonic influences. But a different selection will have to be made for a country like India. Our present needs also have a good deal to do with it. A nation which is uncertain of its future and is lacking in a sense of direction requires to be educated into a stabler outlook. Our present condition, social, economic and political tends to produce in us, a spirit of defeatism but no nation can rise if it does not possess confidence in itself. Only, this confidence tends to pass into conceit of a very objectionable type. After all, there must have been some

causes in our culture which made for our present condition. Ignorance of and indifference to these is a great danger. A proper use of the libraries will help us to temper our pride and see things as they are. Those who commend Indian culture as perfect are ignorant of others; those who condemn it as useless are ignorant of it. At the present moment, our libraries should be filled with books about India, treated in a scientific spirit. The contemporary movements of the world require close attention. In educating our masters, there is nothing so useful as a well-organised Library Movement.

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In study there must be an expulsive virtue to shun all that is erroneous; and there is no science but is full of such stuff, which by direction of tutor and choice of good books must be excerned.

J. Howell.

LIBRARY MOVEMENT AND NIGHT SCHOOLS

By Mr. K. V. Sesha Ayyangar, Advocate, Mylapore

In few departments of national work is the need for properly equipped and managed libraries so urgent as in adult education through night schools. The students in these schools cannot be taken through the slow and laboured course of graduated teaching furnished to children and boys in day schools. Moreover the intellectual and educational demands of adults employed in the difficult task of wage-earning and subjected to the complicated re-actions of the time-spirit, are entirely different from those of boys to whom the school represents the entrance to the world of knowledge and of work. It is therefore of the very essence of the education in these schools that the instruction imparted during the school hours should be extensively and discriminatingly supplemented by voluntary reading and mutual discussions during such leisure hours as the labourer may be able to snatch from his day of toil. This can be done only through libraries. The night school libraries will have to be stocked with books catering for adult interests and suited to adult capacities, and must apart from being recreational be directly instructive in knowledge having an immediate and tangible value, cultural and vocational. The intellectual curiosity of the adult especially in our towns is already being roused by public movements and demonstrations and changes of many kinds. The libraries to which he is given access must therefore be specially adapted to satisfy, sustain and stimulate that curiosity.

That the craving for knowledge and the love of books is as great in the mind of our illiterate labourers of to-day as in the minds of the school-going children of the middle classes was brought home conspicuously to my mind when, on an occasion of public rejoicing several years ago, a generous citizen of Madras distributed a large number of books in handsome cases to the poor schools of this city. I cannot forget the enthusiasm

and the eagerness with which the gift was welcomed and the long and continued interest which the library used to attract for months after the date of the presentation. The gift caused quite a scramble among late-comers into the field.

Present conditions in our country are making it increasingly impossible for us to ignore the urgency of giving immediate and widespread access to the great heritage of the present times to the masses of citizens in India. The night schools afford special facilities for the diffusion of that heritage. It is difficult to conceive of an efficient campaign against the appalling and ruinous illiteracy of the labouring classes in this country, which does not include an adequate provision for the supply of suitable library material for consumption during their leisure hours. In spite of the dark and unredeemed toil with which their days are crowded, there is still a distinct gap in their lives waiting to be filled and converted into a dynamic centre of illumination and inspiration. It can only be a question of time as to when these things will be, but it is up to us to hasten the period of a satisfactory solution.

Books, taken indiscriminately, are no cure to the diseases and afflictions of the mind. There is a world of science necessary in the taking them.

Lord Lytton.

THE USE OF LIBRARIES

By Mr. P. P. S. Sastri, Addl. Professor of Sanskrit, Presidency College, Madras and Mr. S. S. S. Sastri, University Reader in Philosophy, Madras

It is perhaps, a truism to say that the extensive creation of libraries depends on the use made or likely to be made of them. And yet it is rarely realised that the use of libraries is, for most persons, largely a matter of training and not a natural gift. There are always men who seek information in a desultory and casual fashion, mostly because they have no more attractive or profitable means of spending their time. There are also at the other end of the scale the genius and the information fiend who seem to pick up knowledge almost instinctively, utilising to the utmost all the resources that come in handy. The Library Movement, we take it, is not concerned primarily with either of these classes, but with the education of the average man. The average man to-day has most often had not even the benefits of a high school education. How he is to be caught in the toils of knowledge is a problem which this paper does not directly tackle. But it is hoped that at no very distant date every adult man and woman will have had the benefit (compulsorily) of some education; and if in and through that process, a taste for intelligent reading could be cultivated, the Library Movement would be both well-established and justified. It is the training of those who are students to-day in the college and even the high school classes that can give the key to the problem and it is on that training that the present paper purposes to say a few words.

As education is understood in practice in our country, it consists in imparting information more or less miscellaneous, to pupils more or less receptive. The teacher is expected to know all that will help the pupil to secure a degree; and the pupil is expected to imbibe a fraction,—a considerable fraction, let us hope—of the teacher's knowledge. Neither the ideal (that of

passing an examination) nor the process (that of listening to a lecturer) is calculated to foster true education, which consists not in imparting information to pupils, but in encouraging each pupil to build up a system of knowledge for himself. Under present conditions the teacher (who is a transmitter and not a guide) counts for everything and the library for little if not nought. The latter can serve only as a dispensary of tabloid information. It is not forgotten that great efforts have been made by professors and schoolmasters and educational officers to encourage the reading habit by insisting on library hours, supervision of library work, the formation of school and even class libraries and so on. But the fundamental mistake in all these moves has been the isolation of the use of the library as one out of several activities, instead of its being presented as the fundamental activity of which all others are developments. The pupil hardly ever comes to realise that the notes he has made from his own reading are far more valuable than what he has imperfectly set down in listening to somebody else's gabble. And as courses and examinations are conceived at the present day, it is hard to bring any such realisation to the pupil. His first business is to pass the examination and library work seems but an interesting distraction like the games that he sometimes goes in for.

The intellectual life of the Oxford undergraduate provides a refreshing and instructive contrast. A certain number of lectures are attended. But attendance is not compulsory in the sense in which it is here. Nor are the lectures directed to help the pupil to pass the examination. They are the expressions of the lecturers' plenitude of knowledge on the subjects treated and those who attend may get considerable information and suggestions from them. But the real work of the undergraduate is done with the tutor who serves neither to lecture nor to instruct but to guide. Every topic of any importance is covered by essays done for the tutor, and for every essay, extensive references are given which the pupil is expected to make the fullest use of. The tutor being a person of considerable knowledge (though the name *tutor* seems to mean so little to us); he is able promptly to pull up any one who has failed to make use of

certain information or has used it wrongly. With several libraries to use, such as those of the tutor, the College, the Union Society, the Indian Institute, and the Bodleian, there is hardly any excuse for failing to consult the books recommended by the tutor. And when the consultation is over and the essay written, it cannot afford to be an unintelligent summary of all the pupil has read, for the tutor goes through each essay individually and hauls the writer over the coals for his sins of omission and commission. Each tutor is a man of distinction in his domain and as such has his own well-pronounced views on the topics in which he coaches his pupils. But woe to him who imagines he can flatter his master by affecting the views which will please the master. What a tutor looks for is honest work and intelligent appreciation and assimilation of material, not the presentation of what is acceptable to him personally. Men eminent in their line, a Joachim, a Grundy, a Macdonell have been very very successful tutors because of the encouragement they have thus given their pupils to work at things for themselves, to work round subjects and build up knowledge instead of becoming storehouses of casual information. It is thus the spirit of research is encouraged from the very beginning, instead of being invoked to flutter down from Heaven on intelligences warped by a misconceived process of education. And as a necessary consequence of the infusion of this spirit, even the poorer type of undergraduate acquires a love of books and surrounds himself with a very respectable library. Perhaps, nowhere else does the book-selling business thrive as much as it does in this ancient University town.

As the work with the tutor is the most important part of the under-graduate's task, the tutor's estimate is the most valuable credential the undergraduate can have. From term to term the tutor makes his report whether the pupil is to be kept on in college or sent down, sent up for his "Schools" (Degree Examination) or not; and at the end of the course if by any mischance the pupil cannot sit through the examination, he is none the less sure of his degree on the strength of his tutor's recommendation. As for anything higher than a mere pass, that is impossible of achievement for any one who has not benefited

fully by the intensive training aimed at by the tutor. There is no possibility of camouflaging the examiner by apparently profound answers, for the candidate has to stand a *viva voce* test and for all but those who are exceptionally brilliant or exceptionally mediocre, the *viva* determines the class. And even in the written test, the first class man frequently attempts but one or two out of a possible six or eight questions in the paper; it is not the number of answers that counts, but the fulness of each answer. Each first-class answer is an essay in itself, an eloquent testimony to diligent work along channels judiciously indicated by the tutor, and to a discriminating intelligence tempered in the fire of the tutor's criticism. The time and labour spent in the libraries is thus neither wasted, nor counted as spent in subsidiary activity; that labour is the mainstay of the good undergraduate's work, helping him directly both in the *here* of the examination and the *hereafter* of the struggle for life.

It may be clear from the above that, if the habit of reading for its own sake and the love of culture have to be cultivated, we have to change the scope of University education and examinations. With a judicious change in these, we shall be able to turn out better graduates who will be in a position both to acquire and pass on culture to others. We shall certainly have better teachers for one thing, both in schools and colleges. When this is accomplished, we may look forward to a slow spreading of the leaven, and a reform in the scope and outlook of school education and mass education. Then and not till then will come the palmy days when the creation of libraries and the proper use of them will go hand-in-hand, each stimulating and sustaining the other.

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It is a vanity to persuade the world one hath much learning, by getting a great library.

T. Fuller.

JOURNALISM AND THE LIBRARY MOVEMENT

By Mr. A. Rangaswamy Iyengar, M.L.A.
Editor, "The Hindu"

I have been asked to give some literary proof of my undoubted sympathy with the Library Movement. On the many technical details or aspect of this movement, I am not competent to speak. My purpose in writing the following lines is, however, to show the important part journalism can be made to play in popularising the Library Movement. It happens like this. During my extended tours in the districts, both in the capacity of a journalist and in that of a member of the legislature, I have had exceptional opportunities of coming into close touch with the literary habits of the villagers, such as they are. One aspect of their daily life which struck me as of potential value in the spread of ideas was what I will call the "study circles" or voluntary associations of people sitting round a person to hear him read the news of the day from a newspaper, mostly vernacular, but sometimes even English, in which latter case, the reader also acted as interpreter to his audience. Now, it is in these small gatherings of men seeking knowledge, in however crude a way, that I seem to detect the germs of the big libraries of the future; it is these that the authors of the movement should exploit. The necessary material is there, namely, the thirst for knowledge which is so essential for the success of a campaign of this kind; it is for the promoters to take it up, give it the proper shape and direct it along channels which will lead to their goal. I am suggesting that the newspaper being the cheapest, most useful and most attractive medium of creating the reading habit in the people, it should be utilised for this purpose. Once this reading habit is created in the people, you may "go to sleep", for the thirst for knowledge is insatiable. The man who reads the papers will no longer be content to take things which are told

him as gospel truth, but must needs know the "why" and the "wherefore" of them. When he has attained to this stage it will be time for our friend, the distributor of books, to get busy and offer all the facilities through the reading rooms. I have myself come across instances where mofussil readers of "Swadesamitran" have, after reading references to certain books in the paper, applied for and got those books through the "Swadesamitran" office for study. Now, if these books could be made available to them in their own place how much better it would be, and how much safer—for the seeker after truth is not always blessed with a plenitude of patience and perseverance, and there is the danger that he may become too weary sometimes to extend his search to the distant provincial city. The solution is a reading room for every rural centre. From study circles to reading rooms, thence, *via* travelling libraries, to big central libraries—this is the line of development I visualise.

This is how I look at the problem of library development in this country. It is a noble task that the authors of the present movement have set for themselves and it will be no small satisfaction to me if I find later that my own particular branch of public service has contributed in ever so small a measure to its achievement.

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Studies serve for delight, for ornament and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgement and disposition of business. Reading maketh a full man.

Bacon.

LIBRARY ORGANISATION—A SCHEME

By Mr. A. Ramaswami Mudaliar, President, Corporation of Madras

The usefulness of libraries has been so widely recognised that it is unnecessary to dwell upon it at any length. The education which begins and ends with the school or the college is bound to be of a very limited character and even the most comprehensive syllabus cannot, by its very nature, teach the student everything that has to be learnt in relation to any subject. Moreover, the ever-growing knowledge on any subject cannot be comprehended by a rigid syllabus. This fact has been recognised in western countries and libraries have come to be looked upon as a very natural and perhaps the only possible means, of educating the adult who has travelled beyond the trammels of school and college life.

The idea of libraries in this country and of the part that they play in national education is a fairly modern one. Much has been said of the library system at Baroda and of the efficiency with which it is being worked. The Madras Library Association has for its object the promotion of that spirit among the public which will make them realise the utility of such libraries. It seems to me that a comprehensive plan ought to be formulated by which, without undue cost or burden, a network of libraries may be established in the Presidency.

A civic library run by a Municipal Corporation or a District Board is an unknown thing at present. But most local bodies in the West afford facilities to their rate-payers by the establishment of such libraries and it must be the earnest hope of all civic administrations in this Presidency that similar libraries would come into existence. The Corporation of Madras will, I trust, at a very early date, either through private munificence alone or with the supplemental aid of the Corporation itself, start such a civic library for the benefit of the public of Madras.

However, it is impossible for small municipalities in the mofussil and for the various District and Taluk Boards to organise a library, each of its own, with any degree of success. The cost of it is so high, the duplication would be so unnecessary that some better system must be found of affording facilities to these bodies in the way of having a fairly good library. My suggestion is that each Municipality and Local Board should have a skeleton library of a few essential books, but that the services of a central organisation should be utilised for making those libraries adequate. Circulating libraries are a feature in England. The Mudies Circulating Library, the well-known Boot Book Lovers' Library, the Times Circulating Library, are some of the vast organisations which flood the countryside with an ever-increasing stream of new books. The central organisation buys a certain number of copies of each new publication and circulates it through the various branches in remote villages and towns, each village and town library having the use of the book for a particular period. The village and town branches return the books after the specified date. The public citizens can become members of these branch libraries and have the benefit of the loan of a certain number of books every week.

I suggest, therefore, that the Madras Library Association should organise the nucleus of such a circulating library. Municipalities, Union Boards, Taluk Boards, District Boards and the Corporation of Madras should become members of the Madras Library Association on the payment of certain annual fees. The membership will give the right for each of these bodies to get a certain number of books every week from the Madras Library Association or from the special organisation associated with the Madras Library Association for the purpose. Other individuals also may become members where-ever they may be stationed on payment of a similar sum. The subscriptions so received together with the donations that may be obtained ought to be sufficient to enable that body to buy a fairly good number of books and have them circulated through these branches. An annual subscription of Rs. 1,000 from the Corporation of Madras and from each District Board, a subscription of Rs. 500 per year from Taluk Boards and Munici-

palities and a subscription of Rs. 250 from Union Boards, from private libraries and from individuals would enable these bodies and individuals to get a certain number of books every week or every fortnight from the central library. The number of books which ought to be supplied every week will be in proportion to the subscription paid by the associations or individuals, the Corporation and District Boards getting double the number which the local Municipality or the Taluk Board may get, and the other bodies getting the books in the same proportion.

The Corporation of Madras, the District Boards and other local bodies will in their turn enrol members, on payment of a small subscription for a month or a year, who will have the benefit of getting a loan of the books from the civic library which will include the books in rotation from the central organisation. If the scheme is generally found acceptable, I expect at least Rs. 15,000 to be collected in the first year and more sums in the coming years. It is also desirable that instead of the Government distributing annually 20 to 25 thousand for what are called village libraries wherein the same books are bought time and again, Government grants should be given to the central organisation on condition that its books will be circulated to specific recognised libraries recommended by the Government.

It is a matter of some gratification that at long last the Connemara Library has been re-organised to some extent and the privilege of lending books to members or outsiders on deposit has been accorded. In course of time, it is my hope that the Connemara Library will be absorbed by the library of the central institution on the management of which there can be government nominees also. Such a scheme worked in co-operation with non-official agencies will go a long way to satisfy a very great need. I trust that the authorities concerned and the governing body of the Madras Library Association will consider this scheme in all its aspects and either adopt it or put forward suggestions by which it can be improved.

THE BATTLE OF IGNORANCE

By Mr. M. A. Candeth, Deputy Director of Public Instruction, Madras

There is in this Presidency a large volume of opinion in favour of prohibition and a considerable sum of money has recently been voted for combating the drink evil. If I were asked to suggest the most effective means of checking the spread of drink, I would suggest that the State should give every support to the massed attack on ignorance and illiteracy that the Madras Library Association is planning. The enemy is the ancient demon Ignorance: the monster that for centuries has devastated this land and from whose womb has sprung, the superstitions, the crude beliefs that have masqueraded as religion, and the thousand other ills that have made this country what it is. Till ignorance is dispelled there can be no real religion, no freedom, no art and no well-being for this country. In happier lands men are born to citizenship; in this land they are born to ignorance and so the vast majority find themselves divided into castes, ravaged by disease, haunted by poverty, deadened by age-long superstitions and destined to survive, when they survive at all, merely to await death. The enemy is Ignorance. The truth is to be proclaimed till every person in South India hears it in Tamil or Telugu, Malayalam or Canarese, or in the dialects that primitive folk use in hills and forests. Every man and every woman is to be recruited to this army and there is work even for the infirm and the young. The young can be set to learn and the old can be taught to pack the literature with which this Presidency is soon to be flooded.

Mr. Krishnaswami Aiyar who guides the movement does not believe in half measures, tepid enthusiasms and lines of least resistance. War, as he understands it, is a glorious adven-

ture in the open and not a depressing affair of mild skirmishes and waiting in trenches. He has declared war on illiteracy and I am with him because he is a good leader to follow and because I am convinced that he is fighting not shams but an enemy that stalks this land spreading destruction. I wish him every success. If he wins, India wins. If he fails, the failure will be ours, because it will mean that we have failed to rally to his banner.

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"Guide me, govern me! I am mad and miserable, and cannot guide myself!" Surely of all 'rights of man', this right of the ignorant man to be guided by the wiser, to be, gently or forcibly, held in the true course by him, is the indisputablest. Nature herself ordains it from the first; Society struggles towards perfection by enforcing and accomplishing it more and more. If Freedom have any meaning, it means enjoyment of this right, wherein all other rights are enjoyed. It is a sacred right and duty, on both sides; and the summary of all social duties whatsoever between the two.

Thomas Carlyle.

SECTION II—TAMIL

2-வது பாகம்—தமிழ்

பொருளடக்கம்

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மிக்க மேன்மை தங்கிய வைகௌண்ட் கோஷன் பிரபு அவர்கள் தயைகூர்ந்து அனுப்பிய சந்தேசம்

இந்த இயக்கத்திற்குக் காரணமான நன்முயற்சியைப்பாராட்டு தற்கு எனக்கு ஸந்தர்ப்பம் கிடைத்ததற்காக மிகவும் சந்தோஷிக் கிறேன். இம்மாதிரியான இயக்கம் இதுவரை ஏற்பட்டதாகத் தெரிய வில்லை. இந்த ராஜதானியில் இதுவே முதலில் தோன்றியதென்று சொல்லலாம். சென்னை நகரத்துக்கு வெளியிலுள்ள புஸ்தகசாலை களுள் பிரசித்தமான இரண்டொன்று நீங்கலாக மற்றவையெல்லாம், அனுபவத்தில், இருந்தும் இல்லாமைக்குச் சமானமாகவே யுள்ளன. இந்த நன்முயற்சியை விருத்திசெய்பவர்கள் ராஜதானியிலுள்ள கிரா மாந்தரங்களில் வசிப்பவர்களுடைய உபயோகத்துக்காகப் புஸ்தகங் களை அமைத்துக்கொடுப்பதை ஒரு முக்கிய நோக்கமாக வைத்துக் கொண்டிருக்கிறார்கள் என்று தெரிகிறது. எனக்கு அது திருப்தியை அளிக்கிறது.

புஸ்தகசாலை யொன்றிருந்தால் ஏழைமாணுக்கன் அங்கே சென்று தனக்கு வேண்டிய விஷயங்களைத் தெரிந்து கொள்ளவோ புஸ்தகத்தை யெடுத்துப்படிக்கவோ மிகவும் அனுகூலமாக இருக்கும். அப்படிப்பட்ட புஸ்தகசாலைகள் இல்லாமையே இந்த நாட்டின் கல்வியபிவிருத்திக்குத் தடையாக இருக்கிறது. இந்த இயக்கமானது ஒருசார்பான கொள்கையில்லாமல் நடத்தப்படுவதாகவுள்ளது ; கல் விப்பயன் காரணமாகவே கல்வியை ஆதரிப்பதால் தம் நாட்டார் முன்னேற்றமடைய வேண்டுமென்ற மனப்பூர்வமான எண்ண முடைய யாவராலும் இது மெச்சத்தக்க தென்பதில் தடையில்லை. நமது ராஜதானியில் பொதுநலப்பிரியர்களாகவுள்ள கனவான்களை யெல்லாம் இந்த இயக்கத்திற்கு ஆதரவளிக்கவேண்டுமென்று வேண் டிக்கொள்ளுகிறேன்.

கோஷன்.

முன்னுரை

தேசாபிமானிகள் பலகாரணங்களால் அநேக சமயங்களில் மனச்சோர்வு அடைவதுண்டு. அவர்கள் அவ்விதம் சோர்வடையாதபடி அவர்களுக்கு ஊக்கமளித்து அவர்களைக் கைதூக்கிவிட்டு ஆதரிக்கும் நன்முயற்சியோடு கூடிய பலமான கிளர்ச்சிகள் அங்கும் இங்கும் இந்தியாவில் சில தோன்றியிருக்கின்றன; சமீபகாலத்தில் ஏற்பட்ட சென்னை புத்தகாலய இயக்கம் அவற்றுள் ஒன்றாகும். இந்த இயக்கமானது புத்தகாலயமென்ற தன்பெயரால் குறிக்கும்அளவுக்கு மேற்பட்ட நற்காரியங்களைச் செய்து பலதுறைகளில் விசாலமுற்று விளங்குகிறதென்றும், நாட்டின் கல்வியபிவிருத்திக்காக ஏற்பட்டுள்ள துறைகளுக்கு அது பெருந்துணையாக இருக்கிறதென்றும் பொதுஜனங்கள் நன்றாக உணர்ந்திருக்கிறார்களென்பதை இந்த வியாஸங்கள் தெரிவிக்கின்றன. தேசத்தின் மூலதனத்திலிருந்து இதற்கு ஒருபங்கு அளிக்கவேண்டுமென்று பலமாக முறையிடும்படியான அவ்வளவு பிரபலத்தையும் பொதுஜன அங்கீகாரத்தையும் இந்த இயக்கம் அடைந்திருக்கிறதென்று சொல்லலாம். புத்தகசாலைகளை நடத்தாவிட்டாலும் அவற்றிற்கு வேண்டிய உதவிகளைச் செய்துவரவேண்டுமென்று ராஜாங்கத்தாரையும் அங்கங்கேயுள்ள ஸ்தல ஸ்தாபனகர்த்தர்களையும் ராஜ்யதந்திர நிபுணர்கள் நிர்ப்பந்தித்து வருகிறார்கள். இந்தக்கொள்கை சரியானதென்பதற்கு முன்னேற்றமடைந்துள்ள தேசங்களையே உதாரணமாகச் சொல்லலாம்.

இப்பொழுது பிரஸ்தாபத்திலிருந்துவரும் புத்தகாலய இயக்கத்தின் நன்முயற்சிகளைக் கவனிப்போம்.

இந்த இயக்கத்தைத் தற்காலம் ஆதரிப்பவர்கள் ராஜதானியிலும் பலஜில்லாக்களிலுள்ள நகரங்களிலும் வெவ்வேறாகப் பல திறப்பட்டுச் செய்யும் முயற்சிகளை ஒன்றுபடுத்திப் பொதுவான நோக்கத்துடன் உழைத்துவருகிறார்கள். இது யாவராலும் வியந்து பாராட்டத்தக்கது. இந்த இயக்கம் இப்பொழுதுதான் வேலைசெய்ய ஆரம்பித்திருக்கிறது. அதனால் அதற்குள் அதிகவேலை

செய்யவில்லையென்றும், செய்யவேண்டிய காரியங்கள் பல உள்ளன வென்றும் சொல்லுவது எளிது.

புத்தகசாலைக்காகப் பாடுபடுவோர் பொருட்டு எழுதப்பெற்ற வியாஸங்கள் உத்தேசித்த காரியத்தை நன்கு நிறைவேற்றுவதோடு விஷயத்தில் மனத்தைச்செலுத்தும்படி ஊக்கத்தை உண்டாக்கிப் புதுமாதிரியான வழிகளைக் கற்பிக்குமென்பதில் தடையில்லை.

தேசத்தின் முன்னேற்றத்திற்காக ஏற்படும் இந்தப் புதியவழி யில் எனக்கு உண்மையான அபிமானம் உண்டு. இந்த முயற்சி கைகூடுமென்பதற்கு ஒரு நல்ல ஸூசகம் இருக்கிறது. அதனை நான் இப்போது தெரிவியாமலிருக்கமுடியாது.

சென்னையில் இந்த இயக்கத்தை ஆரம்பித்து ஊக்கத்துடன் நடத்துபவர் ஸ்ரீமான் கே. வி. கிருஷ்ணஸாமி ஐயர். பொதுக்காரி யங்களில் தலையிட்டுழைக்கும் சிலரைப்போலல்லாமல் இவர் தம் முடைய ஆரம்பகாலத்தையே ஜனசமூக ஸேவையில் செலவிட்டு உபயோகமான முயற்சியிற் பாடுபடுபவரென்று கியாதிபெற்றிருக் கிறார். தங்கள் தங்கள் வேலையின் அளவைக் குறைத்துக்கொள்வ தும், நோக்கங்களை வரையறுத்துக்கொள்வதும், காரியம் சித்தி யாகும்வரை விடாமுயற்சியுடன் உழைத்துவருவதும் பொதுஜன ஸேவைக்கு அமைந்திருக்கவேண்டிய சிறப்பான குணங்கள். இவ் வளவும் இவர்பால் மிகுதியாக விளங்குகின்றன.

வி. எஸ். ஸ்ரீநிவாஸ சாஸ்திரி.

முகவுரை

சென்ற கசுஉஎ-ஆம் ஹு டிஸம்பர் மாதத்தில் இச்சென்னைமா நகரின்கண் அகில இந்திய புத்தகாலய மகாநாடொன்று கூடியதும் அது மிகவும் சிறப்பாக நடைபெற்றதும் அநேகருக்கு ஞாபகமிருக்கலாம். அதன்பலனாக உடனே சென்னைபுத்தகாலயசங்கம் ஏற்படுத்தப்பெற்றது.

புத்தகசாலை இயக்கத்தை ஜனங்களுக்குள் நன்றாகப் பரவச் செய்து புத்தகசாலைகள் மூலமாகக் கல்வியை விருத்தியாக்குவதும் பொதுஜனங்களுக்கு ஞானம் வளர்வதற்கான நன்முயற்சிகளை ஆதரித்துப் படிப்பை வளர்ப்பதுமே இந்தச் சங்கத்தின் முக்கிய நோக்கங்களாகும்.

புத்தகசாலையானது இந்த நாட்டிற்குப் புதியதன்று. தொன்று தொட்டே பெரியோர்கள் கல்வியறிவின் மேம்பாட்டை நன்குணர்ந்து அனுபவத்திற்குக் கொணர்ந்து அதனைப் பரவச்செய்வதை ஒரு முக்கிய கடமையாக அங்கீகரித்து அதற்குவேண்டிய முறைகளை அனுசரித்து வந்திருக்கிறார்கள். அவர்கள் அனுஷ்டித்து வந்த முறைகளைப் பின்பற்றியே இந்த ஸ்தாபனம் ஏற்படலாயிற்று.

இந்த இயக்கமானது முக்கிய அம்சங்களில் அயல்நாட்டிலிருந்து கொண்டுவரப்பெற்ற புதிய விஷயமல்லவாயினும் தேசத்தின் தற்காலநிலைமைக்கேற்றபடி அதன் நோக்கத்தையும், பிரசாரத்தையும், முறைகளையும் மாற்றிக்கொண்டு அனுசரிக்கவேண்டியது அவசியமாகின்றது.

இந்த இயக்கத்தின் நோக்கங்கள் இன்னவை யென்பதைப் பிரகடனஞ்செய்து இந்த நன்முயற்சியில் ஜனங்களைத் தூண்டி அவற்றிற்கான முறைகளையும் சாதனங்களையும் அமைக்கவேண்டுமென்பது புத்தகாலய சங்கத்தாரின் எண்ணம். இது சம்பந்தமாக அபிமானிகள் பலர் தங்கள்தங்களுக்குத் தோற்றிய விஷயங்களை வியாஸங்கள் மூலமாக எழுதியனுப்பியிருக்கிறார்கள். மேற்கூறிய எண்ணம் நிறைவேறும்பொருட்டு அந்த வியாஸங்களெல்லாம்

தொகுத்து இங்கே அச்சிடப்பெற்றுள்ளன. இவற்றை ஜனங்கள் நன்றாகப் படித்தறிந்து பயனடைவார்களென்று இச்சங்கத்தார் நம்புகிறார்கள்.

கல்வியறிவைப் பரவச்செய்வதற்குத் தேசபாஷையே முக்கிய கருவியாகுமென்பது பெரியோர் கொள்கை. ஆதலால், இந்த இயக்கத்தின் நோக்கத்திற்கு அனுகுணமாக, இந்நாட்டில் வழங்கும் பாஷைகளில் எழுதப்பெற்ற வியாஸங்களும் இந்தத்தொகுதியில் அடங்கியுள்ளன.

இந்த வெளியீட்டினால் சங்கத்தின்நோக்கம் நன்கு நிறைவேறு மென்றும், பிரசாரம் வரவர விருத்தியாகுமென்றும் சங்கத்தார் கருதுகிறார்கள்.

விஷயதானஞ்செய்த அபிமானிகளுக்கும் இந்தப் புத்தகத்தை வெளியிடும்படி உதவிசெய்த சங்கத்தினர்களுக்கும் இதனை அச்சிடுங் காலத்து வேண்டிய அனுகூலங்கள் செய்வித்த சென்னை லா ஜர்னல் அச்சுக்கூடத்தலைவருக்கும் சங்கத்தார் நன்றி செலுத்துகிறார்கள்.

சென்னை,
ஜூலை, ௧௯௨௯.

வியாஸங்கள்

புஸ்தகாலயப் பிரசார இயக்கம்

திவான் பஹதூர் மாஜி ஜஸ்டிஸ் ஆப் பீஸ், சென்னை நகர் எக்ஸ்-ஷெரீப், ச. பவானந்தம் பிள்ளை அவர்கள், ஐ.எஸ்.ஓ., ஓ.பீ.ஈ., எழுதியது

கல்வியைப் பரவச் செய்வதற்கு ஐரோப்பியர் பலப்பல விதங்களில் முயன்று வருகிறார்கள். அதனால் அவர்கள் இப்பொழுது உலகங்கண்டு அதிசயப் படத்தக்கவாறு நாகரிகத்திலும் செல்வத்திலும் விருத்தியடைந்து வருகிறார்கள். நாமும் அவர்களைப்போல் நாகரிகத்திலும் செல்வத்திலும் விருத்தியடைய வேண்டுமானால் தமிழ்க்கல்வி நாடெங்கும் பரவவேண்டும். அந்த நன்னோக்கத்துடன், ஆதரிப்பில்லாமல் சீர் குலைந்து நிற்கும் நம் அருமைத் தாய்மொழியாகிய தமிழ் மொழியில், பலவகையான நூல்களை அச்சிட்டு வெளியிடத் தொடங்கியதின் பயனாக இதுவரையும் சற்றேறக்குறைய பதினாயிரம் புத்தகங்கள் வெளிவந்திருக்கின்றன. இவற்றில் சில அரிய பெரிய சாஸ்திர உண்மைகளைத் தற்காலத்திற்கேற்ப எளிய நடையில் போதிப்பவை ; சில பழைய காலத்து வித்வ சிரோன்மணிகளால் எழுதப்பெற்று இதுவரையில் ஓலைச்சுவடிகளில் ஒடுங்கிக்கிடந்து இப்பொழுது அச்சிட்ட புத்தகவடிவாய் வெளிவந்துள்ள ஞான ரத்தினங்கள் ; வேறுபல படிக்கப் படிக்கப் பரமானந்தம் பயக்கும் இனிய கதைகளும் நாடகங்களும் கீர்த்தனைகளும்; மற்றும் சில பக்திரசம் நிரம்பிய தேவாரம் முதலிய தெய்வ நூல்கள் ; வேறுசில சமயசாஸ்திர, தத்துவ சாஸ்திர, 'Science' என்னும் பௌதீக சாஸ்திர, சரித்திர, ஜனசமூக, துரைத்தன, விவசாய, வியாபார, கைத்தொழில், இலக்கண, இலக்கிய விஷயங்கள் அடங்கியவைகளுமாம். இவைகள் பெரும்பாலும் வித்வ சிரோன்மணிகளால் பதிப்பிக்கப்பட்டு, துரைத்தனத்தாரால் அங்கீகரிக்கப் பெற்றவை. பாலர், மாதர், தொழிலாளர், வர்த்தகர், பாமரர், பண்டிதர், பக்தர், ஞானிகள், பலர்க்கும் அவரவர் பக்குவ மறிந்து அழியாத கல்விச்

செல்வத்தை வரையாது கொடுக்கவல்லவை. இவைகள் நடைப் பிழை, சொற்பிழை, பொருட்பிழை, அச்சுப்பிழையாகிய பிழைகளை நீக்கி உயர்ந்த கடிதத்தில் முத்துப்போன்ற எழுத்துகளில் பதிக்கப் பெற்றுள்ளன. இவற்றுள் பல புத்தகங்கள் கண்ணைக் கவரும் அழகிய ஆப்டோன் படங்களடங்கியவை.

தமிழ்மொழி தொன்மையினால் உலகிலுள்ள மொழிகளுள் முன்னணியில் முதன்மையாக நிற்றற்குரியதென்பது பல சிறந்த பண்டிதர்களின் துணிபு. அதன் காலத்தைக் கணக்கிடத் தொடங்கினால், அஃது ஆதியென்றறிதலாகா ஆதியாகும் என்று அநேகங் கற்பதிவுகளால் வெளியாகின்றது. தொல்காப்பியம் முதலிய இலக்கணங்களைப் போலவும், அகப்பொருள் புறப்பொருள் முதலிய துறைகளைப் போலவும், வெண்பாமுதலிய பாக்களைப்போலவும் வேறெந்தப் பாஷையிலும் இல்லாமையே அதன் சிறப்பிற்கும் பழைமைக்கும் இனிமைக்கும் தனிமைக்கும் அடையாளமாகும்.

சென்னை புஸ்தகாலயப் பிரசார சங்கம் தோன்றியவுடனே தமிழ் மொழியிலுள்ள நூல்களின் அட்டவணையைத் தயார் செய்வதற்கு திறமைவாய்ந்த தமிழ் அறிஞர்கள் அடங்கிய ஒரு கமிட்டியை இச்சங்கத்தார் நியமித்தனர். ஒவ்வொரு புஸ்தகாலயத்துக்கும் முதன் முதலில் அவசியமாக வேண்டிய சுமார் 320 புஸ்தகங்கள் மேற்படி தமிழ்க் கமிட்டியாரால் தேர்ந்தெடுக்கப்பட்டுள்ளன. இவற்றைக் காட்டிலும் கடினமாகவும் உயர்தரமாகவும் உள்ள தமிழ் நூல்களின் அட்டவணைகளைத் தயார் செய்து பின்னால் வெளியிட மேற்படி சங்கத்தார் எண்ணி இருக்கிறார்கள்.

ஐரோப்பியர் முறையை அநுசரித்துப் பொதுப் புஸ்தக சாலைகள் தமிழ்க் கனவான்கள் ஒவ்வொருவர் வீட்டிலும், கலாசாலைகளிலும், கழகங்களிலும், முக்கியமான கிராமங்களிலும், தாலூக்கா கஸ்பாக்களிலும், ஜில்லாத் தலைமைப் பட்டணங்களிலும், ராஜதானித் தலைநகரிலும், தொழிற்சாலைகளிலும், வேறு பல இடங்களிலும் ஸ்தாபிக்கப் படவேண்டும்.

கேம்ப்ரிட்ஜ் பட்டணத்தின் புத்தக சாலைத் தலைவர் கீழ்வருமாறு கூறியுள்ளார்:—

"கைத்தொழிலுக்குரிய புத்தகங்கள் நாட்டு வாசிகளுக்கு இன்றியமையாதவை. புத்தக சாலைக்குச் சென்று படிக்க இயலாதவர்களுக்கு நாமே புத்தகங்களை வீட்டிற்கனுப்பி அவர்களைப் படிக்

கச் செய்ய வேண்டும். அப்புத்தகங்களை இரண்டு வாரங்கள் வரையிலும் அவர்களிடத்தில் விட்டுவைக்க வேண்டும். இந்த விதமாகக் கிராமவாசிகளைத் தொழிலுக்குரிய பல புத்தகங்களைப் படிக்கும்படி செய்திருக்கின்றோம். அப்புத்தகங்கள் அவர்களுக்கு நன்மை பயப்பன வாகையால் அவைகள் அவர்களிடமிருந்து திரும்பிவருவது கஷ்டமே. பல குடியானவர்கள் நான் அனுப்பின புஸ்தகங்களால் மிக்க லாபம் அடைந்திருக்கிறார்கள்.''

கிராமத்துப் புத்தகாலயங்கள் எல்லாவித இலாக்காக் களுக்கும் உதவி புரிவனவா யிருக்கின்றன. சுகாதார இலாக்காவை எடுத்துக் கொள்வோம். இந்த இலாக்கா வருஷத்தில் நாற்பத்தேழு லட்சம் ரூபாய்களை நோய்களைத் தடுப்பதற்காகச் செலவு செய்கின்றது. ஜனங்களுடைய உதவியின்றி இந்த இலாக்கா தன் காரியத்தைச் சரிவரச்செய்து முடித்தல் கூடுமோ? ஜனங்கள் அவ்வாறு இந்த இலாக்காவுக்கு உதவி புரிய வேண்டுமானால் ஜனங்களுக்குச் சுகாதாரத்துக்குரிய வழிகள் நன்றாய்த் தெரிதல் வேண்டும். கல்வி அறிவின்றி ஜனங்கள் சுகாதார முறையை உணர்தல் இயலாது. பொதுவாக ஜனங்களுக்கு அவ்வித அறிவை எளிதில் உண்டாக்குவதற்கு நாட்டுப் புறத்துப் புத்தகசாலைகள் ஏற்ற சாதனங்கள் ஆகும். இவ்வாறே மற்ற இலாக்காக்களுக்கும் கிராமப் புத்தகசாலைகள் உதவி புரிவனவாயிருக்கின்றன.

பயிர்த் தொழிலுக்குரிய பொருட்காட்சிச் சாலைகள் காண்பிக்கப்படுகின்றன. அதனால் ஜனங்களுக்குள் ஒருவகைக் கிளர்ச்சி யுண்டாகின்றது. இக்கிளர்ச்சி குடியானவர்களிடம் நிலைத்திருந்து அவர்களை மேன்மேலும் விருத்தியடையும்படி செய்வதற்குரிய உதவியைப் புரியும் சாதனங்கள் கிராமத்துப் புத்தக சாலைகளே. ஆகையால் அரசாங்கத்தாரும், கனதனவான்களும், கல்வியைப் பரப்பும் பெருஞ் செயலில் அமர்ந்திருக்கும் தாலூக்காச் சங்கத்தார், டிஸ்டிரிக்ட் போர்டார், முனிசிபல் கௌன்சில் அதிகாரிகள், கிராமப் பஞ்சாயத்துக்காரர்கள், பள்ளிக்கூட உபாத்தியாயர்கள் முதலிய அனைவரும் தங்கள் தங்கள் சௌகரியத்துக்கு ஏற்றபடி பல இடங்களில் புஸ்தகாலயங்களை அமைத்துப் பொது ஜனங்களுக்கு நன்மை புரிய வேண்டும்.

சென்னை புத்தகாலயப்ரசார சங்கம்

சென்னை ஹைகோர்ட்டு, டிரான்ஸ்லேடர்
எஸ். கலியாணசுந்தர ஐயர் அவர்கள் எழுதியது

இப்பெயர் உள்ள சங்கம் ஒன்று சென்னை அட்வொகேட் ஸ்ரீமான். கே. வி. கிருஷ்ணசாமி ஐயரவர்களைத் தலைவராகக்கொண்ட பலகனவான்களுடைய ஆதரவில் சென்ற ஒன்றரை வருஷகாலமாக நடைபெற்றுவருகின்றது. நாட்டின் எல்லாப் பாகங்களிலுமுள்ள ஜனங்களுக்கு நல்லறிவைப் புகட்டி நல்வழிப்படுத்தவேண்டுமென்பதே இதன் முக்கிய நோக்கமாகும். இந்த நோக்கத்துடன் அநேக முக்கியமான இடங்களில் புத்தகசாலைகளை ஏற்படுத்தி அவற்றின் மூலமாகக் கல்வியறிவை விருத்திசெய்துவருகிறார்கள். இன்னும் என்ன என்ன சாதனங்களால் அறிவை விருத்திசெய்யலாமோ அதைப் பற்றியும் ஆலோசித்துவருகிறார்கள். இந்த நன்முயற்சி யாவராலும் பாராட்டத்தக்கது.

ஒருவருக்குக் கல்வியறிவைக்காட்டிலும் சிறந்த தனம் வேறொன்றில்லை. பொருட்செல்வம் அழிந்துபோம்; கல்விச்செல்வம் அழியாதது. பொருள் பிறருக்குக் கொடுக்கக் கொடுக்கக் குறையும்; கல்வி பிறருக்குக் கொடுக்கக் கொடுக்க விருத்தியாகும். ஒருவனுக்குப் பலவகையான செல்வங்கள் இருந்தாலும் கல்வியறிவு இல்லையானால் அவற்றால் சிறிதும் பிரயோசனம் இல்லை. தேடிய பொருளைக் காப்பாற்றுவதற்கும், அதை விருத்திசெய்வதற்கும், நன்மை தீமைகளைத் தெரிந்துகொள்வதற்கும், புண்ணிய பாவங்களை உணர்வதற்கும் கல்வியே தக்க கருவியாகும். ஒருவனுடைய அங்கங்களுள் கண் எவ்வளவு இன்றியமையாததோ அப்படியே பலவகை நலங்களுள் கல்வியே முதன்மையானது. மற்ற எல்லாப்பொருள்களும் கல்வியை மூலமாகக்கொண்டே உண்டாவன. ஆதலின், கல்வியறிவைப் பரவச்செய்வதே எல்லாத்தானங்களிலும்

உத்தமதானமாகும். உலக அனுபவத்தைக்கொண்டு சிலவிஷயங்கள் கீழே தெரிவிக்கப்படுகின்றன. சென்னை புத்தகாலய சங்கத்தார் அவற்றைக்கவனித்துத் தங்களுக்கு உசிதமாகத் தோற்றுவனவற்றை ஏற்றுக்கொள்வார்களென்று நம்புகிறேன்.

உலகத்தில் பலவேறு ஜாதியார் இருந்தாலும் எல்லோரையும் படித்தார் படியாதாரென்ற இரண்டுவகையில் அடக்கிவிடலாம்.

இளமையிலேயே கல்வியறிவு ஏற்படுவது மிகவும் அவசியம். ஆனாலும், குடும்பநிலைமை காரணமாக அநேகருக்கு இளமையில் கல்வியறிவு ஏற்படுவதற்கு வழியில்லாமற் போய்விடுகிறது.

இக்காலத்தில் படிப்புவிஷயமாக மிகுதியானபொருள் செலவாகிறது. கவர்ன்மெண்டாரும், டிஸ்டிரிக்ட் போர்டாரும், லோகல் போர்டாரும், முனிசிபாலிடியாரும் பலதுறைகளில் பணத்தை நல்ல நோக்கத்துடனேயே செலவிடுகிறார்கள். ஆனால் படிப்பு முன்போல் முறையாக விருத்தியாகவில்லையென்பதை யாவரும் ஒப்புக்கொள்ளாமல் இரார். பணத்தைச் செலவிடுவோர்மேல் ஒருவிதமான குற்றமும் இல்லை. அந்த அந்த வகையில் அமைந்திருப்பவர்கள் சரியான முறைகளையறிந்து கல்வியைப் பரவச்செய்யாமலிருப்பதுதான் காரணமாகும். முற்காலத்தில் அதிகப்பொருட் செலவில்லாமல் ஜனங்கள் படித்து மேன்மையடைந்து செல்வப்பொருளையும் தேடியிருக்கிறார்கள். இக்காலத்திலோ அநேகம் குடும்பத்தினர்கள் தங்கள் பிள்ளைகளைப் படிப்பித்தலில் பொருளைச் செலவிட்டு வறுமையடைந்திருக்கிறார்கள். பாடபுத்தகங்கள் வாங்குவதிலும் சம்பளங்கள் கொடுப்பதிலும் நோட்புத்தகங்கள் வாங்குவதிலும் கருவிப் பெட்டிகள் வாங்குவதிலும் பிரைவேட் டியூட்டர்களுக்குக் கொடுப்பதிலும் பணத்தைச் செலவிடாத குடும்பமே இராது. கற்றுக்கொள்ளும் விஷயம் மாத்திரம் செலவிடும் பணத்திற்கு ஏற்றபடி இல்லை.

உணவுவகைகளிலும் உடைவகைகளிலும் ஒழுக்கங்களிலும் முன்பிருந்த வழக்கங்களெல்லாம் அடியோடே மாறிப் புதிய புதிய கொள்கைகள் ஜனங்களுக்குள் உண்டாகி இருக்கின்றன. அவற்றால் ஜனங்கள் பலவிதமான நோய்களுக்கு உள்ளாகிறார்கள். வைத்தியர்களும் அதிகரித்திருக்கிறார்கள். புதிய புதிய பெயர்களோடு வியாதிகளும் அதிகரித்திருக்கின்றன. பரமதரித்திரன்கூட மிக்க செல்வவானைப்போல் தன் குடும்பவாழ்க்கையை நடத்தவேண்டுமென்ற அபிப்பிராயத்தோடிருக்கிறான். சிலர் அநாவசியமான காரி

யங்களிற் பொருளைக்கண்டபடி செலவுசெய்கிறார்கள். நல்வாழ்க்கைக்கு உபயோகமான வழிகளில் மனத்தைச்செலுத்தித் தங்கள் தங்கள் குடும்பத்திற்கும் தேசத்திற்கும் நல்ல புகழை உண்டாக்குவதற்கு ஜனங்கள் பாடுபடவேண்டும். இளமையிலேயே நல்ல பழக்கம் ஏற்படவேண்டும். பால்யத்தில் எது மனத்தில் நன்றாகப் பதிகிறதோ ஆயுள்வரையில் அது நீங்குவதில்லை. படிப்பவர்களெல்லோரும் ஒரேவகையிற் படித்து உத்தியோகம் பெறவேண்டுமென்று ஆசைப்படுகிறார்களேயல்லாமல் உலகவாழ்க்கைக்குப் பயன்தரக் கூடிய கல்வித்துறையிற் காலத்தைப் போக்குகிறார்களில்லை.

ஒருவன் விவசாயியாகவோ வியாபாரியாகவோ தொழிலாளியாகவோ இருந்து காலத்தைக்கழிப்பான். அவனுடைய பரம்பரையில் முன்னோருடைய முறையை அனுசரித்து அந்தப்பழக்கத்தைவிருத்தி செய்தால் அவனுடைய குடும்பம் ஒருநாளும் மெலிவடையாது. ஆனால் முன்னோர்கள் அனுசரித்துவந்த முறையையும் மேற்கொண்டு வந்த முயற்சியையும் பின்னவர்கள் பின்பற்றாமல் வேறுவகையாகப் பொருள் தேடலாமென்று தவறான எண்ணங்கொண்டு மனத்தைப் பலவிதமான வழிகளிற் செலுத்துவதனாலேதான் நஷ்டமடைகிறார்கள். 'பழையன கழிதலும் புதியன புகுதலும் விதி' என்பதை அவர்கள் ஆதாரமாக எல்லோருக்கும் எடுத்துக் காட்டுகிறார்கள்.

முற்காலங்களில் கிராமங்களில் ஒரு சிறுவனுக்கு ஐந்தாவது பிராயத்தில் அட்சராப்பியாசம் செய்வித்தால் அவன் பத்துப் பன்னிரண்டு பிராயத்துக்குள் கணித சாஸ்திரத்திலும் இலக்கண இலக்கிய நூல்களிலும் நீதிமார்க்கத்திலும் விசேஷமான பாண்டித்தியத்தை அடைந்துவிடுவான். அதற்குக்காரணம் அப்போதிருந்த படிப்பு முறையே. இவ்வளவு படிப்பிற்கும் அவனுக்கு ஏற்பட்ட செலவோ மிகக் குறைவாகவிருக்கும். தேகதிடமும் நன்றாகவிருக்கும். இக்காலத்திலோ ஆயிரக்கணக்கான ரூபாய் செலவிட்டாலும் ஒருவனுக்கு அவ்வளவு படிப்பு ஏற்படுமென்று சொல்லமுடியாது. முன்னைநாட்படிப்பு உலகவாழ்க்கைக்கு உபயோகமான பரந்த ஞானத்துடன் கூடியதாக இருந்தது.

விவசாயிகள் தங்கள்நிலங்களைத் தங்கள் கிராமங்களிலிருந்து பண்படுத்தி விருத்திக்குக்கொண்டுவராமல் தங்கள் கிராமங்களை விட்டு நீங்கிக் குடும்பத்துடன் நகரங்களில் வசிக்கத்தொடங்கித் தங்கள் நிலங்களை அயலார் மேற்பார்வையில் விட்டுவிட்டு வரவு

வகையைக் குறைத்துக்கொண்டு செலவுவழியை விருத்திசெய்து நாளடைவில் மிக்க துன்பத்தை அடைகிறார்கள்.

இப்பொழுது எல்லோருக்கும் சுயேச்சையாக இருக்கவேண்டு மென்ற அபிப்பிராயம் ஏற்பட்டிருக்கிறது. 'மனிதராய்ப் பிறந்தோ ரெல்லாரும் சமமானவர்களே; ஒருவன் உயர்ந்தவன், ஒருவன் தாழ்ந் தவனென்ற அபிப்பிராயமே கூடாது' என்ற கொள்கை நாட்டின் மூலை முடுக்குக்களிலும் பரவிவருகின்றது. அது மிகவும் தவறான கொள்கை. ஜனங்களாக ஏற்படுத்திக்கொண்ட முறையன்று அது. ஒழுக்கம் படிப்பு ஞானம் முதலான காரணங்களினாலேயே உயர்வு தாழ்வு ஏற்படுகின்றன.

தெய்வமென்பதொன்றில்லை, எல்லாவற்றையும் தாங்களே சாதித்துவிடலாமென்ற எண்ணமும் சிலருக்கு உண்டாகின்றது. அது மிகவும் தவறானது. தெய்வத்தை நாம் நேரிற் காணாவிட்டாலும் புகையைக்கொண்டு நெருப்பிருப்பதை நாம் தெரிந்துகொள்வது போல மனுஷ்யசக்தியைக் கடந்த சில அசாத்தியமான காரியங்கள் நிகழ்வதைக்கொண்டு தெய்வம் இருப்பதை நிச்சயமாகக்கொள்ள வேண்டும். கிறுஸ்தவர்கள் மகம்மதியர்கள் முதலியோர் குறிப்பிட்ட சிலதினங்களில் அவரவர்களுக்குரிய ஆலயங்களுக்குச் சென்று சிறிது நேரமாவது தெய்வத்தைத் தொழுதுவருகிறார்கள். மற்ற மதத்தார் களிற் பெரும்பாலோர் அவ்வழக்கத்தை விட்டு விட்டார்கள்.

மதாசாரங்களிலும் விவாகம் முதலிய சுபகாரியங்களிலும் இப் போது ஜனங்கள் பண்டைக்காலத்தோர் மேற்கொண்டுவந்த அனுஷ் டானத்தை விட்டுவிட்டுத் தங்களுடைய இஷ்டப்படி விபரீதமான முறைகளை அனுஷ்டித்து வருகிறார்கள். அவற்றை அனுஷ்டிக்குங் காலத்தில் அவை சந்தோஷத்தை விளைவிப்பனவாகத் தோற்றினாலும் நாளடைவில் அவற்றால் உண்டாகுந் துன்பங்கள் பல. அவை மாற் றிக்கொள்வதற்கு அசாத்தியமுமாகின்றன.

வேலைக்காரர்களுக்கு எஜமானர்களிடத்தில் ஒருவகையான மரி யாதையும் அன்பும் நன்றியறிவும் முன்பு இருந்து வந்ததுண்டு. இப்பொழுது பெரும்பாலும் அவ்வாறில்லை. தங்களுடைய உழைப் பினாலேயே தங்கள் எஜமானர்களுக்கு நன்மையும் லாபமும் உண் டாகின்றனவென்ற கொள்கையுடன் அவர்களுக்கு விரோதமாகக் கீழ்ப்படியாமலும் நடந்துவருகிறார்கள். அது மிகவும் தீமையான கொள்கை. ஒரு கடையின் முதலாளியிடத்தில் வேலைபார்க்கும்

தொழிலாளர்கள் முதலாளிக்குக் கிடைக்கும் லாபத்தைக் கண்டு பொறுமைகொண்டு தாங்களே தனியாகத் தொழில்நடத்தலா மென்ற எண்ணத்துடன் சிறிதுகாலம் தொழிலைத் தனியாக நடத்தி விசேஷமான நஷ்டத்தையும் அடைந்திருக்கிறார்கள். தங்களுக்குப் பின்னும் சௌகரியங்கள் செய்துகொடுக்கவேண்டுமென்று எஜமானர்களைக்கேட்டால் அவர்கள் அவசியம் செய்துகொடுப்பார்கள். அவ்விதம் கேட்டுக்கொள்ளாமல் தங்கள் எஜமானர்களிடம் வேலை செய்வதில்லையென்று கட்டுப்பாடாக வேலைக்குப்போகாமல் நின்று விடுகிறார்கள். இவ்வகையாக இருக்கவேண்டுமென்று இவர்களைத் தூண்டுவோரும் சிலருண்டு. இதனால் வேலைக்காரர்களுக்கும் பொது ஜனங்களுக்கும் நஷ்டம் ஏற்படுகிறதேயல்லாமல் முதலாளிகளுக்கு நஷ்டமுண்டாவதில்லை. இதனை ஒவ்வொருவரும் நன்றாக உணர வேண்டும்.

வியாபாரவழியில் ஜீவிப்பவர்கள் அயல் தேச சரித்திரங்களை யும் பூகோளசாஸ்திரங்களையும் நன்றாகத் தெரிந்துகொள்ளவேண் டும். அவ்வாறு தெரிந்துகொண்டால் இன்ன இடத்தில் இன்ன சாமான் விலை நயமாக இருக்கிறதென்றும், இன்ன இடத்தில் விலை அதிகமாக இருக்கிறதென்றும், இன்ன இடத்தில் இன்னபொருள் கள் விசேஷமாகக் கிடைக்குமென்றும், இன்ன இடத்தில் இன்ன தொழில்கள் நடத்தலாமென்றும், இன்ன இடத்தில் ஜனங்களுக்கு இன்னபொருள்கள் தேவையென்றும் தெரிந்துகொள்ளலாம்.

முற்காலத்தில் ஒவ்வொரு குடும்பத்திலும் உள்ள பெரி யோர்கள் சாதாரண நோய்களாகிய தலைவலி, ஜ்வரம், வயிற்றுவலி முதலியவற்றை மிகவும் சுலபமான வீட்டுமருந்துகளாலும் ஔஷதிக ளாலும் ஆகாரபக்குவங்களாலும் போக்கிவந்தார்கள். அந்த விஷயத் தில் அவர்களுக்கேற்பட்ட செலவோ மிகவும் குறைவாக இருக்கும். இப்பொழுதோ மிகவும் சிறிய நோயொன்று கண்டாலும் பெரிய டாக்டர்களிடம்போய் ஆலோசிக்கிறார்கள். நோய் இன்னதென்று கண்டுபிடிப்பதற்கே பலநாளாகின்றன. சில சமயங்களில் நோயும் விருத்தியாகிறது. இதற்குக்காரணம் சுதேச வைத்தியசாஸ்திரத்தை முறையாகத்தெரிந்து கொள்ளாமையே. ஆனாலும், இப்பொழுது சில கனவான்களுடைய நன்முயற்சியால் இந்திய வைத்தியசாஸ்தி ரங்களைப் பின்பற்றி அநேக ஔஷதசாலைகள் ஆங்காங்கு ஏற்பட்டு வருகின்றன.

சிறு தொழிலாளிகள்முதல் பெரியோர்கள்வரையில், செட்டாகக் காலக்ஷேபம் செய்யவேண்டுமென்ற நோக்கமே பெரும்பாலும் இல்லை. மாதம் பத்துரூபாய் சம்பாதிப்பவன் ஒருரூபாயாவது மிகுத்துவைக்கவேண்டும் என்ற எண்ணத்துடன் காலக்ஷேபஞ் செய்யவேண்டும். பெரும்பாலோர் அவ்விதம் நடந்து வராமையால் அவர்களுடைய குடும்பங்கள் பலவிதமான துன்பங்களுக்கு உட்படுகின்றன. எந்த எந்த வகையிற் செலவைக்குறைத்துக்கொள்ளலாமென்று ஒவ்வொருவரும் தீர்க்காலோசனைசெய்து குடும்பத்தின் நன்மையை உத்தேசித்துக் கூடுமானவரையில் பொருளை மிகுத்து வைப்பதற்கு முயற்சிசெய்யவேண்டும்.

கல்யாணமென்பது ஒரு சந்தோஷமான காரியமாக இருந்தாலும் எல்லோரும் ஒரேவிதமாக நடத்தவேண்டுமென்ற முறையையே மேற்கொண்டு வருவதால் சிலகுடும்பங்கள் மிகவும் சீர்க்கேடான நிலைமையை யடைந்துவருகின்றன. அவரவர்கள் தகுதிக்கும் செல்வத்திற்கும் ஏற்றபடி காரியங்களை நடத்திவந்தால் இவ்விதமான துன்பம் உண்டாகாது.

ஒவ்வொரு குடும்பத்திலும் உள்ள ஜனங்கள் அந்த அந்தக் குடும்பத் தலைவனுக்கு அடங்கிநடக்கவேண்டும். அவ்விதம் நடவாமல் அநேகர் கெட்டுப்போயிருக்கின்றனர்.

அற்பவிஷயங்கள் காரணமாக அநேக இடங்களில் பெரிய பெரிய கலகங்களும் வியவகாரங்களும் உண்டாகின்றன. அவை காரணமாக அவர்கள் நீதிஸ்தலங்களில் பொருள்களைச் செலவிட்டு வேறு வேலைகளையுங் கவனியாமல் தங்கள் காலத்தையும் போக்குகிறார்கள். அவ்விதம் செய்யாமல் தங்களுக்குள்ளாகவே சமாதானஞ் செய்துகொண்டால் இருதிறத்தார்க்கும் சௌகரியமுண்டு. கோபத்தை யடக்கிப் பொறுமையை மேற்கொள்ளவேண்டும். பிறர் செய்யுங் குற்றத்தைப் பொறுத்துக்கொள்ளவேண்டும். அதனால் பொறுத்துக் கொள்ளுகிறவர்களுக்கு ஒருவிதமான நஷ்டமுமுண்டாகாது.

சிலர், காரியங்களை உத்தேசித்துப் பிறரிடத்தில் வஞ்சகமாகப் பழகி வருகிறார்கள். அப்படிப்பட்டவர்களுடைய குணங்களை அறிந்துகொண்டு அவர்களுடைய பழக்கத்தை நீக்கிக்கொள்ள வேண்டும்.

சிலசில ஜனங்களுக்குச் சிலசில கெட்டபழக்கங்கள் தலைமுறை தத்துவமாக ஏற்பட்டிருக்கலாம். அவர்கள் மற்றவர்களுடன் பழகும்போது அந்தப் பழக்கங்கள் அவர்களுக்கு அதிருப்தியாகவிருக்குமென்பதை யுணர்ந்து அவர்கள் முன்னிலையில் அப்பழக்கங்களை அனுசரிப்பதை நிறுத்தவேண்டும். ஒருவருக்குப் பிரியமாக வுள்ளது மற்றொருவருக்கு அப்பிரியமாக இருக்கலாம். தனக்குப் பிரியமாக வுள்ளதென்ற காரணத்தைக்கொண்டே ஒரு வழக்கத்தை அனுசரிக்கவேண்டுமென்று ஒருவன் மற்றவர்களை வற்புறுத்தக்கூடாது.

மற்றவர்களிடத்திற் காணப்படும் நற்குணங்களை ஒருவன் மேற்கொள்ளவேண்டுமேயல்லாமல் அவர்களிடமுள்ள தீயகுணங்களைப் பின்பற்றக்கூடாது.

சிலசில சிறுவர்களுக்குச் சிலசில விஷயங்களிலேதான் புத்தி செல்லும். ஒருவனுக்குப் படிப்பில் புத்தி செல்லும். ஒருவனுக்கு ஸங்கீதத்தில் புத்தி செல்லும். ஒருவனுக்கு வியாபாரத்திற் புத்தி செல்லும். ஒருவனுக்குச் சித்திரவேலையிற் புத்தி செல்லும். யார் யாருக்கு எந்த எந்தத்துறையில் நோக்கமிருப்பதாகத் தெரிகிறதோ அந்த அந்தத்துறையில் அவரவர்களைப் பயிற்றுவிக்கவேண்டுமேயல்லாமல் அவர்களுடைய மனத்திற்கொவ்வாத துறைகளில் பயிற்றுவித்தலாகாது. அங்ஙனஞ் செய்தால் பொருள் நஷ்டமேற்படுமேயன்றிப் பயனொன்று மேற்படாது.

முற்காலத்தில் கிராமங்கள்தோறுமிருந்த திண்ணைப்பள்ளிக் கூடங்களில் கணக்கும் எழுத்தும் மாணவர்களுக்குக் கற்பித்துவந்ததல்லாமல் பல பெரியோர்களுடைய சரித்திரங்களையும் இராமாயணம் மகாபாரதம் முதலிய நூல்களிலிருந்து கிளைக்கதைகளையும் உசிதமான பழமொழிகளையும் மிகவும் நன்றாகச் சொல்லிவந்தார்கள். தவிரவும், அந்த அந்த வகையினர்கள் தத்தமக்கு ஏற்ற புராணங்களையும் இதிகாசங்களையும் கதைகளையும் பொதுவான இடங்களில் அறிந்தவர்களைக்கொண்டு சொல்லுவித்தும், பக்தியையும் அறிவையும் தரக்கூடிய காலக்ஷேபங்களைச் செய்வித்தும் கேட்டும் வந்தார்கள். ஒவ்வொரு வீட்டிலும் முதியவர்களான ஆண்பாலாரும் பெண்பாலாரும் தங்கள் பேரன் பேத்திகளை மாலைக்காலத்தில் கூட்டி வைத்துக்கொண்டு விநோதமும் அறிவை வளர்ப்பனவுமாகிய கதைகளையும் பாட்டுக்களையும் சொல்லி அவர்களுக்கு ஊக்கத்தை உண்டாக்கிவந்தார்கள். உண்பிக்குங்காலத்தும் தூங்குவதற்கு

முன்பும் இவ்வாறே செய்துவந்தார்கள். அவை உலகப்பழக்கத்திற்கு ஒவ்வொருவருக்கும் பிற்காலத்தில் மிகவும் உபயோகமாக இருந்து வந்தன. அப்பழக்கங்கள் பெரும்பாலும் இப்போது நின்றுவிட்டன. அப்பழக்கங்களை மறுபடியும் சிறுவர்கள் அப்பியசிக்கும்படி செய்யவேண்டும்.

விஷயங்களைக் கிரஹித்துக்கொள்வதற்கு ஒவ்வொருவனுக்கும் அவனவனுடைய தாய்ப்பாஷைதான் மிகவும் உபயோகமானது. ஒருவன் வேறுபாஷைகளில் எவ்வளவு பாண்டித்தியமுடையவனுயிருந்தாலும் அவன் ஒரு விஷயத்தைத் தாய்ப்பாஷை மூலமாக எவ்வளவு சுலபமாக அறிந்துகொள்வானே அவ்வளவு வேறு பாஷைகளால் அறிந்துகொள்ள மாட்டான்.

சில முக்கியமான சந்தர்ப்பங்களில் வோட்கொடுக்கும்படி ஜனங்களை நிர்ப்பந்திக்கிறார்கள். தகுதியுள்ளவர்கள் இன்னுரென்று தாங்களே தெரிந்துகொண்டு வோட் கொடுக்கும் சுதந்திரம் ஜனங்களுக்கு இருக்கும்படி செய்யவேண்டும்.

அறியாமை மிகுந்திருப்பதால் நம்நாடு சிறப்புருமல் சீர்குலைந்து போகிறதென்பது அறிவாளர்கள் ஒப்புக்கொண்ட விஷயம். சில ஜனங்களுக்குச் சிறுவயதில் தேசபாஷையைப் படிப்பதற்கு மார்க்கமில்லாமல் பால்யத்திலேயே வேலைசெய்து பிழைக்கும்படியான நிர்ப்பந்தங்கள் உண்டாகின்றன. சிறுவயதிலேயே கல்விகற்கவேண்டியது அவசியமானுலும் அதற்குச் சௌகரியமில்லாமல் வேலைசெய்து பிழைத்துவரும் பிராயமுதிர்ந்தவர்களுக்கும் கல்வியறிவைப் புகட்டவேண்டுவது அவசியம்.

சிறுசிறு கிராமங்களில் ஞானத்தை விளைவிக்கக்கூடிய புத்தகசாலைகளை அமைப்பது மிகவும் அவசியமான காரியம். எழுதப் படிக்கத் தெரிந்தவர்கள் அவற்ருற் பயனடைவார்களே யல்லாமல் எழுத்துவாசனை யில்லாதவர்கள் அவற்ருற் பயனடைய மார்க்கமில்லை. ஆதலால் முக்கியமாகத் தோன்றுமிடங்களில் இராப்பாடசாலைகளை யேற்படுத்திப் பகல் முழுவதும் வேலைசெய்து ஜீவிப்பவர்களுக்குக் கல்வியைப் புகட்டும்படி செய்யலாம். பிராயமுதிர்ச்சியால் சிலருக்கு அவற்றைக் கிரஹித்துக்கொள்ளும் சக்தியில்லாமற்போம். அப்படிப்பட்ட நிலையிலுள்ளவர்களுக்கு உபந்நியாஸங்கள் மூலமாக மேலே கூறிவந்த விஷயங்களை யெல்லாம் அவர்கள் மனத்தில் நன்ருகப் படும்படி போதிக்கச் செய்யலாம். ஸங்கீதத்திலும் சிறிது

நேரம் பொழுதுபோக்கும்படி செய்யலாம். பகல் முழுவதும் வேலைசெய்து களைத்துவந்தவர்களுக்கு ஸங்கீதம் ஆறுதலைக் கொடுக்கும்.

மாதம் ஒருமுறையோ இருமுறையோ அவர்களைக்கூடும்படி செய்து அவரவர்களுக்குள்ள குறைகளைக் கேட்டு அவற்றை நீக்கிக் கொள்ளவேண்டிய இதமான உபாயங்களைக் கற்பிக்கலாம்.

தினப்பத்திரிகையோ, வாரப்பத்திரிகையோ, மாதப்பத்திரிகையோ ஏற்படுத்திக் கைத்தொழில்கள், நல்லொழுக்கம், பெரியோர்கள் சரித்திரம் முதலான விஷயங்களை வெளியிட்டுப் படிக்கும்படி செய்யலாம். படிக்கத்தெரியாதவர்களுக்குப் படிக்கத்தெரிந்தவர்களைக் கொண்டு படித்துக்காட்டச் செய்யலாம்.

இப்பொழுது சிறுவர் சிறுமிகளுக்காக ஏற்பட்டிருக்கும் பாட புத்தகங்கள் அவர்களுடைய தகுதிக்கு ஏற்றவையாக இல்லை. அந்த விஷயத்திலும் கூடியவரை கவனத்தைச் செலுத்தித் தகுதியான பாடபுத்தகங்களைத் தேசபாஷைகளில் எழுதிப் பதிப்பிக்கச் செய்யலாம். இந்தப் புத்தகசாலை இயக்க சம்பந்தமாக அச்சியந்திரசாலையொன்று ஏற்படுத்தினால் எழுதிய புத்தகங்களை வெளிப்படுத்துவதற்கும் பத்திரிகைகளைப் பிரசுரஞ் செய்வதற்கும் அநுகூலமாக இருக்கும்.

உபந்நியாஸங்கள் மூலமாக விஷயங்களைச் சொல்வதோடு நல்லொழுக்கங்களை நாடகரூபமாகவுங் கற்பிக்கலாம்.

> "கண்ணுடைய ரென்பவர் கற்றோர் முகத்திரண்டு
> புண்ணுடையர் கல்லா தவர்."

நூல்—நிலயப் பிரசாரம்

ஸர்வகலாசாலைத் தமிழ்-அகராதி ஆசிரியர்
எஸ். வையாபுரிப்பிள்ளை அவர்கள் எழுதியது

மக்கட்குக் கண் போன்றது கல்வி யென்பது நமது நாட்டுப் பெரியோர்கள் கொண்டுள்ள கருத்து. இது மிக அழகியதோர் உபமானமாகும். இதனால் வற்புறுத்தப்படும் உண்மை ஆழ்ந்து சிந்தித்தற்குரியது. உயிரினங்கட்கெல்லாம் கண் இன்றியமையாத உறுப்பு. ஒருவனுக்குக் கண்ணில்லையேல், நுகர்தற்குரிய நலங்களெல்லாம் அவனுக்குப் பயன்படாது ஒழிகின்றன. இயற்கைவனப்புக்களெல்லாம் அவன்பாற் சிறிதும் உணர்ச்சியை யெழுப்பமாட்டாதனவாய்க் கழிகின்றன; வானத்தில் ஒளிப்பிழம்பாய்த் திகழும் சூரியனை யறியமாட்டான்; இரவில் நக்ஷத்திரங்கள் புடைசூழ வான வீதியில் உலவிநின்று இன்புறுத்தும் சந்திரனை அறியான்; பூமியை ஓரான்; மலைகளை யுணரான்; கடலினைக் காணான்; வீட்டினை யறியான்; தன்னுடன் பயிலும் மக்களையும் அறியான்; செறிந்த அந்தகாரமானது அவனை யெங்கும் சூழ்ந்திருக்கின்றது. சுருங்கக் கூறின், அவனுக்கு உலகவாழ் வென்பதே இல்லையா யொழிகின்றது. இங்ஙனமே, கல்வியறிவில்லாதவனும் திணிந்த இருளுலகில் தட்டுண்டு தடுமாறி யுழல்கின்றான்; இவனுக்கும் உலகவாழ்வென்பது இல்லை யென்றே கொள்ளலாம்.

இவ்வாறாக, மக்கள் உயிர்வாழ்தற்கே இன்றியமையாத பெருஞ் சிறப்பினதாயுள்ளது கல்வியென்பது யாவர்க்கும் ஒப்பமுடிந்ததே. ஆனால், எம்முறையில் மக்களைக் கல்வி பயிற்றுவித்தல் வேண்டும்: என்பது மிகப்பூர்வகாலந்தொட்டு இன்றுவரை ஆராய்ச்சிக் கிடமாய் நின்றுவரும் அரியவிஷயமாயுள்ளது. அரசினரும் சமுதாயத்தின் அபிவிருத்தியை நாடும் நல்லறிஞர்களும் மேற்கொண்டுவரும் பெருமுயற்சிகளுள்ளே மிக முக்கியமானது இக் கல்வியைக் குறித்ததே

யாகும். கல்வியை மக்களிடையே பரக்க விதைத்தற்குத் தற்காலத்தில் மேனாட்டாராற் கையாளப் பெற்றுவரும் அதிநூதன முறைகளுள் ஒன்றாகும் இங்கே விவரிக்கப்புகுகின்ற நூல்-நிலயப் பிரசாரம்.

காலந்தோறும் அவ்வக்காலத்திற் கிடைப்பனவாகிய சௌகரியங்களுக்குத் தக்கவாறு கல்வியைப் பரவச் செய்தற்கு ஒவ்வொரு சாதனம் ஏற்படுவதாகும். எழுத்துக்களே வழக்கிலில்லாத அதிபுராதன காலத்திற் கேள்வியின் மூலமாக அறிவு பரவிவந்தது. இக்காரணத்தாலே முற்காலத்திற் கேள்விஞானம் மிக விசேடமாகப் பாராட்டப் பெற்றது. நெடுங்காலத்திற்குப் பின்பு, எழுத்துக்கள் வழங்கப் பெறலாயின. கல்விகற்க விரும்புவோரது கருத்து இனிது முற்றுதற்குரிய கருவிகள் இப்பொழுது கைகூடின. கற்றற்குரியவற்றிற் பெரும்பாலன நூல்களாய் அமைந்தன. இவற்றைக் கற்பித்தற்குக் கலாசாலைகள் அங்கங்கே நிறுவப்பெற்றன. 'கணக்காயர்' என்பது இக் கலாசாலையில் நூலுரைப்போர்க்கு முற்காலத்து வழங்கிய பெயர். பின்பு, காலத்தாலும் இடத்தாலும் நிலைபேறுடைய இடங்களே கல்வி-நிலய மாக இருத்தற்குரியன என்ற வுணர்ச்சி தோன்ற, திருக்கோயில்களிற் கல்விச்சாலைகள் அமைக்கப் பெறலாயின. இங்கே பெரும்பாலும் சமயச்சார்பான நூல்களையே ஓதி யுணர்ந்து வந்தனர். 11-ம் நூற்றாண்டின் முற்பகுதியி லிருந்த முதல் இராஜேந்திரன் வெட்டுவித்த சாசனமொன்று தென்னாற்காடு ஜில்லாவில் எண்ணாயிரம் என்றவூரின் கோயில்மண்டபத்தில் வேதங்கள், கிருஹ்ய சூத்திரங்கள், சாஸ்திரம், வியாகரணம் முதலியவற்றை 340 மாணாக்கர்கள் ஓதியுணர்தற்குரிய வைதிகக்கல்விச்சாலை ஏற்படுத்தப்பட்டமையைக் கூறுகின்றது. இராஜேந்திரன் போன்று வேறு பல அரசர்களும் கோயிலிடங்களிற் கல்விநிலயம் நிறுவியுள்ளார்க ளென்பதைச் சாசனவாயிலாக அறிகிறோம். இவற்றிற் கற்றுவந்த மாணவர்கள் 'சட்டர்' என அழைக்கப் பெற்றனர். பின்பு காலாந்தரத்தில் வெவ்வேறு சமயத்தைச் சார்ந்த துறவிகள் தாங்கள் வசித்து வந்த மடங்களிற் கல்வியைப் போற்றி நூல்களைத் தொகுத்து வருவாராயினர். இத்துறவிகள் கல்வியின் பொருட்டுச் செய்துவந்த நன்மைகள் மிகப் பல. தாமே ஆசிரியராயிருந்து கைம்மாறு கருதாது கல்வி போதித்து வந்தனர்; ஆயுள் முழுதும் மாணவகராயிருந்து இடைவிடாது பயின்று கல்வியை அபிவிருத்தி செய்தனர்; அரிய நூல்கள் பலவற்றை யொருங்கு தொகுத்துப் பிரதிகள் பண்ணித்

தங்கள் பரம்பரையினர்க்கு என்றும் அழியாத ஞானப் பெருநிதியை ஈட்டிவைத்தனர்.

இவ்வவை முயற்சிகளாற் கல்வியின் எல்லைப்பரப்பு விரிந்து கொண்டே வந்தது. மடங்கள், கோயில்கள், கலாசாலைகள் முதலியன வித்தியாதானத்தைத் தாமே மேலிட்டுக்கொண்ட பொறுப்பன்றிப் பிறிதொரு பொறுப்பு மில்லாதனவாயிருந்தன. இவற்றின்பாற் கல்வியை ஒப்பித்துவிட்டு அரசாங்கத்தினர் வாளாவிருப்பது தவறென்ற வுணர்ச்சி பிறந்தது. கல்வியின் அருமை பெருமையும் இன்றியமையாச் சிறப்பும் அரசர்களால் முற்காலந் தொட்டே நன்குணரப் பட்டனவேயாம். எனினும், கல்வியிற் சிறந்தோர்களையும் கவிவாணர்களையும் பொருள்முதலியன கொடுத்துப் போற்றி வந்தனரே யன்றிப் பிறவாறு பொதுக் கலாசாலைகள் நிறுவிப் பொதுக்கல்வியை விளைவு செய்வித்ததாகத் தெரியவில்லை. இதன் உண்மை யெவ்வாறாயினும், ஆங்கிலேயவரசு நமது நாட்டில் நிலைபெறத் தொடங்கிய காலந்தொட்டு அரசாங்கத்தினர் தாமே நேரிற் கல்வியைப் போற்றி வருவாராயின ரென்பதுகண்கூடு. பிரதானநகரங்கள் பலவற்றில் சர்வகலா சங்கங்கள் நிறுவப்பெற்றன. இவற்றின் ஆட்சியின்கீழாகக் கல்லூரிகள் பல அமைந்து நின்றன. நல்லறிவுடைப் பெருமக்களது நன்முயற்சியாலும் அரசாங்கத்தினரது உதவியாலும் கலாசாலைகளின் தொகை நாளுக்கு நாள் வர்த்தித்துக் கொண்டே வருவதாயிற்று. ஒவ்வொரு கலாசாலையிலும் நூல்-நிலைய மொன்றிருத்தல் நியதியாய் முடிந்தது.

இங்ஙனம் பலவகையானும் கல்வி ஏற்றமடைதற்குத் தகுதியுற்ற இக்காலத்தில், நூல்கள் பெருகுதற்குரிய சாதனமாகிய 'அச்சு யந்திரம்' நமது நாட்டில் மேனாட்டாராற் கொண்டுவரப் பட்டது. அளவற்ற நன்மைகள் இதனால் விளைந்தன. வருடந்தோறும் பல்லாயிரக் கணக்கான நூல்கள் இயற்றப்பெற்று வெளிவருவன வாயின. இந்நூல்கள் பலதிறத்தனவா யுள்ளன. அறிவென்னும் எல்லையற்ற பெருங் கண்டத்தினுள்ளே சிறிய சிறிய பகுதிகளை வரம்புகட்டி மக்களின் வசமாக்கிச் சுவாதீனப்படுத்தின இந்நூலினங்கள் மிகப் பூர்விககாலந்தொட்டு நாளிதுவரையுள்ள பெரியோர்கள் பலரும் பற்பல மொழிகளில் நூல் வடிவா யெழுதி வைத்துள்ள கருத்துக்கள் அனைத்தையும் நமக்கு உதவுவன வாயின. இவ்வகை நூல்கள் வெகு விரைவில் நாடெங்கும் பரவுதற் குற்ற பிற சௌகரியங்களும் அமைந்தன.

கல்வி கரையில ; கற்பவர் நாள் சில ;
மெல்ல நினைக்கிற் பிணிபல—தெள்ளிதின்
ஆராய்ந் தமைவுடைய கற்பவே நீரொழியப்
பாலுண் குருகிற் றெரிந்து:

என்ற செய்யுட்

கருத்து உபசாரமன்றி உண்மையாகவே முடிந்தது.

அறிவினால் ஆராய்ந்து கற்றற்குரிய பொருள்கள் அளவின்றிப் பரந்துகிடப்பினும், துணைக்கருவியாயுள்ள நூல்கள் மலிந்து பெருகினும், கல்வியை நமது நாட்டிற் பரக்க வித்துதற்கு அரசாங்கத்தினரே நேரில் முயன்றபோதினும், நம்மவர்களில் நூற்றுக்கு 3 பேர் வீதமே எழுத்தறியும் அத்துணையளவு கல்வி பயின்றுள்ளார்கள். 32 கோடி ஜனங்களுள்ள நம் நாட்டில் நூற்றுக்கு 97 பேர்கள் எழுத வாசிக்கவுந் தெரியாத நிரக்ஷரகுக்ஷிகளா யிருக்கின்றார்கள். மேலைத்தேயங்களிற் கல்வியறிவில்லாதார் நூற்றுக்கு மூன்றுவீதத்தினுங் குறைந்திருக்க, நமது நாட்டிலோ அத்துணையளவாகவே கற்றோர்களிருக்கின்றனர். நமது தேசமக்களை இருள்போற் சூழ்ந்திருக்கும். இவ் அறியாமையைப் போக்குதற்கு, அரசாங்கத்தினரும் கல்விமிக்க நல்லறிஞர்களும் கூடி யொன்றுபட்டு முயற்சி செய்ய வேண்டுவது ஆவசியகமாகின்றது. இம் முயற்சியில் இருதிறத்தாரும் ஒருங்கு போற்றுதற்குரிய பெருங்கருவியா யுள்ளது நூல்-நிலயப் பிரசாரம்.

நகரங்களிலும் கிராமங்களிலும் அங்கங்கேயுள்ள மக்களின் தகுதிக்கும் அளவிற்கும் ஏற்றவாறு, பலதிறப்பட்ட நூல்களையும் தொகுத்துவைத்து வேண்டியோர்க்கு வேண்டுஞ் சமயத்து எளிதினுதவிக் கல்வி யறிவைப் பரவச் செய்வதே நூல்-நிலயப் பிரசாரத்தின் முக்கிய நோக்கம். அறிவு பெருகிவளர்தற்கு நூல்களைக் காட்டினுஞ் சிறந்த கருவி இல்லையென்றே கூறலாம். ஆசிரியர்கள் பாற் கற்பது ஒரு சிறிதளவாகவே எப்போதும் இருத்தல் கூடும். 'ஆசானுரைத்தது அமைவரக் கொளினும், காற்கூ றல்லது பற்றலனாகும்' என்றார் பவணந்தியாசிரியர். ஆசிரியரது நல்லுதவி பெரிதும் வேண்டத்தகுவதும் போற்றத் தகுவதுமாகவே யுள்ளது எனினும், கல்வியெனப்படுவது கற்கும் மாணவன் நூல்களைத் தானே ஓதியுணர்ந்து தானே சிந்தித்து ஆராய்ந்து துணிவதன் பயனாகவே அமையுமென்பது யாவர்க்கும் ஒப்ப முடிந்ததாம். ஆகவே, பிற

ருதவி வேண்டாது தாமே ஓதியுணர்தற்குரிய நூல்கள் மக்களிடையே பரவப் பரவ, கல்வியும் பரவி அஞ்ஞானமும் அகன்றொழியும் என்பது கூறவேண்டா.

நூல்-நிலயங்கள் இக்காலத்தே புதிதாக ஏற்படுவனவெனல் பொருந்துவதன்று. கடைச்சங்க நூல்களனைத்தும் தொகை நூல்களாகும். புலவர்கள் பலர் பாடியனவற்றைத் தனித்தனி நூல்களாகத் தொகுத்த காரணத்தாலேயே இப்பெயர் வழங்குதலாயிற்று. கடைச்சங்க நூல்களிற் பெரும்பாலனவற்றைத் தொகுத்தான் இன்னனென்றும் தொகுப்பித்தான் இவ்வரச னென்றும் கூறப்பட்டுளது. தொகைநூல்கள் எழுந்த வரலாறு இதுவாயின், வேறு வேறு காலத்து வேறு வேறிடங்களிற் பலராற் பாடப்பெற்ற நூல்கள் ஓரிடத்தே அரசர் முதலியோரால் தொகுத்துவைக்கப் பெற்றிருந்தன வென்பது உண்மையாகக் கொள்ளக் கூடியதே. இவ்வகை நூல்-நிலயங்கள் விளங்கிய இடமே சங்கம் என வழங்கப்பெற்றதென்று கொள்ளுதல் பொருந்தும். கடைச்சங்க காலம் கி. பி. முதல் அல்லது இரண்டாம் நூற்றாண் டென்பர். அக்காலமுதற்கொண்டே தமிழ்நாட்டில் நூல்-நிலயங்கள் விளங்கி வந்தனவாதல் ஒப்புக் கொள்ளத் தகுந்ததே. அரசர்களும், ஜைனசங்கத்தவரும், தேவாலய கர்த்தர்களும் நூல்-நிலயங்க ளமைத்துப் போற்றி வந்தார்கள். தேவாரம் என்னுந் தெய்வப்பாடல்கள் சிதம்பரமாகிய திருக்கோயிலுள்ளே சேமித்து வைக்கப் பெற்றிருந்த தென்பது பிரசித்தம். கி. பி. 5-ம் நூற்றாண்டில் வச்சிரநந்தியின் சங்கம் இருந்தமை நன்கறியப் பட்டதே. சீவகசிந்தாமணிக் காலமாகிய 9-ம் நூற்றாண்டினிறுதியிற் சங்கமொன்றிருந்ததும் ஆராய்ச்சியாளர் அறிவர். மடாதிபதிகள் தத்தம் மடங்களிலே நூல்களைத் தொகுத்துவைத்துப் போற்றி வந்தமையும் யாவரும் அறிந்ததே. தஞ்சை அரண்மனையைச் சார்ந்த சரஸ்வதி மஹால் கலைவாணரது உள்ளத்தைக் கொள்ளை கொள்ளுஞ் சிறப்புமிக்கதொரு நூல்-நிலயமாக இன்றுவரை விளங்கிவந்திருக்கின்றமை நாம் நன்குணர்ந்ததே. எனவே, மக்களால் நூல்களின் ஆவசியகம் உணரப்பெற்ற மிகப் பழைய காலந்தொட்டே நூல்-நிலயங்கள் தமிழ்நாட்டில் உள்ளனவென்றே கொள்ளுதல் வேண்டும்.

ஆனால், முற்காலத்திருந்த நூல்-நிலயங்கட்கும் தற்காலத்தில் நிறுவப்பெறும் நூல்-நிலயங்கட்கும் பெரிதும் வேறுபாடுண்டு. நூல்கள் இறந்துபடாமற் காத்தற் பொருட்டு ஓரிடத்துத் தொகுத்து

வைத்தலே முற்காலத்துப் பெருநோக்கமா யிருந்தது. பெரும்பாலும் பண்டை நூல்களே இவ்வாறு போற்றிவரப் பெற்றன. இந் நூல்-நிலயங்கள் யாரேனும் ஒருவருக்குத் தனிப்பட வுரியவாயிருந்தன. நூல்கள் தவறிவிடா திருத்தற்பொருட்டும் பழுதுபடா திருத்தற்பொருட்டும் கடினமான நியமங்கள் கையாளப்பட்டு வந்தன. நிலயங்களிலிருந்து நூல்களைப் பெரும்பாலும் இரவல் கொடுப்பதே இல்லை. பொதுஜனங்கள் இவற்றாற் சிறிதும் பயன்கொள்ளத் தகாத முறையில் இவை அமைந்திருந்தன. தற்காலத்து வேண்டப்படும் நூல்-நிலயங்களின் நோக்கம் முற்றிலும் வேறாகவுள்ளது. பொதுமக்கட்குப் பயன்பட்டு அவர்களது கல்வி விருத்தியாக வேண்டுமென்பதே இவற்றின் தனிப்பெரு நோக்கம்.

இந் நோக்கத்தினை முற்றுவித்தற் குரிய உபாயங்களெல்லாம் நூல்-நிலயப் பிரசாரத்திற்கு உரியனவே யாகும். பொது மக்களனைவரது உள்ளத்தையும் கவருமாறு நகரம், ஊர், சிற்றூர்முதலிய பல விடங்களிலும் நூல்-நிலயங்கள் அமைக்கப் பெறுதல்வேண்டும். மக்களின் விருப்பத்தையும் சௌகரியத்தையும் தகுதியையும் நோக்கி அவர்களுக்கு ஏற்ற புத்தகங்களைக் கொடுத்துதவுதல் வேண்டும். அவர்களுக்கு நூல்களில் அபிருசி யுண்டாதற் பொருட்டு அவற்றின் நயங்களைக் குறித்து விவரணப் பத்திரிகைகள் வெளியிடுதல் வேண்டும். பரந்துபட்ட அறிவின் பல்வேறு பகுதிகளைப்பற்றிப் புதுப்புது நூல்கள் வெளிவர வெளிவர, அவற்றையெல்லாம் பொதுஜனங்க ளிடையே பரக்க விதைத்தல் வேண்டும். கல்வியறிவு இன்றியமையாததாகு மென்பதை வற்புறுத்திக் கூறி, அதனை யடைதற்குச் சாதனமாகுங் கருவிநூல்களைக் குறித்து உபந்நியாசங்கள் செய்துவரல் வேண்டும். சுருங்கக் கூறின், அரசியலின் நெறிப்பட்ட ஒரு நாட்டிற் பலதிறத்தானும் உத்தம வாழ்வு வாழ்தற்கு வேண்டும் கல்வியறி வனைத்தையும் நூல்கள் மூலம் உதவிவர எல்லாவகையானும் முயற்சி செய்வதே நூல்-நிலயங்கள் மேற்கொள்ளுதற்குரிய தனிப்பெருங் கடமையாயுள்ளது.

இந் நூல்-நிலயங்கள் பலதிறத்தனவா யிருத்தலே தக்கதென்பது வெளிப்படை. குழந்தைமுதல் முதியோர் வரையுள்ள அனைவர்க்கும் கல்வி யூட்டுதற்கென நூல்-நிலயங்கள் ஆயிரக்கணக்காக ஏற்படுத்தப்பெறுதல் மிக அவசியம். இவைகளே யன்றிக் கல்வித் துறைகள் பலவற்றிற்குந் தனித்தனியே யுரிய நூல்-நிலயங்களும்

மிகப் பலவாக நிறுவப்பெறுதல் இன்றியமையாதது. மேலும், பற்பல கல்வித்துறைகளிலும் ஆராய்ச்சிக் கெனத் தனியாயமைந்த நூல்-நிலயங்கள் பல ஸ்தாபிக்கப்பெறுதலும் தக்கதேயாகும். பிற்கூறிய இரண்டுவகை நூல்-நிலயங்களும் சர்வகலா சங்கங்களாலும் கலாசாலைகளாலும் நிறுவப்பெறுதற்குரியன வென்பது கூறுமலே அமையும்.

நமது நாட்டிற் பெரிதும் வேண்டப்படுவதாகும் பிறிதொரு நூல்-நிலய வகையை இங்கே விசேடித்துக் கூறுதல் அமைவுடைத்தென்று எண்ணுகிறேன். அங்கங்கே கிடைப்பனவாகிய ஏட்டு-நூல்களைத் தொகுத்துப் போற்றிப் பாதுகாத்தற்கெனத் தனி நூல்-நிலயங்கள் பல முற்பட நிறுவவேண்டுவது மிகப் பெரியதோர் ஆவசியகமாம். இக்கடமையை நாம் வெகுகாலமாக மறந்துவிட்டோம். எத்தனையோ அரிய நூல்கள் பாதுகாக்கப் பெறுது அழிந்தொழிந்து போயின. நமது முன்னோர்கள் நமக்கென ஈட்டிவைத்துள்ள பெறற்கருஞ் செல்வங்களை நமது மடமையாலும் மடிமையாலும் பாழ்போக விடுவதாயின், தமிழ் மக்கள் என்னும் பெயர்க்குத்தான் நாம் தகுதியுடையராவோமா? இன்னுஞ் சிறிதுகாலத்தில் இப்போது கிடைக்கும் ஏடுகள் தாமும் இறந்து போய்விடுமன்றோ! அதற்குமுன் ஏட்டு-நூல்களை அங்கங்கே சேகரித்துவைத்து ஊர்ப்பொதுவிடங்களில் நூல்-நிலயங்க ளமைத்து ஏடுகள் பழுதுபடாத வண்ணம் காப்பாற்றிவருதல் நமது பெருங்கடமைகளி லொன்றும். இம் முறையில் அரசாங்கத்தினர் எடுத்துவரு முயற்சி ஒரு சிறிதும் போதாதென்பதை விசனத்துடன் வற்புறுத்துக் கூறவேண்டியதாயிருக்கிறது. மதுரைத் தமிழ்ச்சங்கம் இம் முயற்சியின்கண் பெரிதும் உழைத்துவருகின்றது. எனினும் முயற்சியி னளவு போதியதெனக் கருதக் கூடவில்லை. வருடத்துக்கொருமுறை அளவற்ற ஏட்டு-நூல்கள் நெருப்பினும் நீரினும் அழிவெய்துவதைக் கண்டுவைத்தும் நாம் செயலின்றி யிருத்தல் அழகன்று. நமது முன்னோர்கள் இயற்றிவைத்துள்ள அரிய நூற்செல்வங்களைப் பரிபாலிப்பதன்கண் நாம் மேற்கொள்ளவேண்டுங் கடமையை இனியேனும் உணர்ந்து உரியவாறு முயன்றுவருவோமாக.

மேலே விவரித்தனபோன்ற நூல்-நிலயங்கள் நாடெங்கணும் நிரம்புதல்வேண்டும். நமது நாட்டிலே நீடித்துக் குடிகொண்டிருக்கும் அறியாமையைக் கால்தரிக்கவொட்டாது வெருட்டுதல் வேண்டும். அறிவுச்சுடரின் பேரொளி நமது நாடெங்கும் பரந்து

வீசுதல்வேண்டும். அறிவின் மூலமாய் ஒற்றுமை மிகுதல்வேண்டும். அறிவு சிறந்து ஒற்றுமைமிக்கு நம்மவர்கள் நல்லின்ப நெறியில் நிற்றல்வேண்டும். இத்தகைய நோக்கங்கொண்டே நூல்-நிலயப் பிரசாரம் நிகழ்ந்து வருகின்றது. எல்லாம் வல்ல இறைவன் இப் பிரசாரத்தினை வாழ்வித்தருள்க! நமது தேசீயகவியாகிய பாரதியின் நல்லுபதேசம் நம்மை வழிப்படுத்துக!

'இன்னறுங் கனிச் சோலைகள் செய்தல்
இனியநீர்த் தண்சுனைக ளியற்றல்
அன்ன சத்திர மாயிரம் வைத்தல்
ஆலயம் பதினாயிரம் நாட்டல்
பின்ன ருள்ள தருமங்கள் யாவும்
பெயர்விளங்கி யொளிர நிறுத்தல்
அன்ன யாவினும் புண்ணியங் கோடி
ஆங்கோ ரேழைக் கெழுத்தறிவித்தல்.

வீடுதோறுங் கலையின் விளக்கம்
வீதிதோறும் இரண்டொரு பள்ளி
நாடுமுற்றிலும் உள்ளன வூர்கள்
நகர்களெங்கும் பலபல பள்ளி
தேடுகல்வி யிலாதவொ ரூரைத்
தீயினுக் கிரையாக மடுத்தல்
கேடுதீர்க்கு மமுதமென் னன்னை
கேண்மை கொள்ள வழியிவை கண்டீர்!'

புத்தகாலய இயக்கம்

சென்னை, அட்வோகேட், பி. என். அப்புஸ்வாமி அய்யர்
அவர்கள், எழுதியது

இந்தியராகிய நாம் அனைவரும் நமது நாட்டின் தொன்மை வளத்தைப்பற்றியும் நமது நாட்டினரின் பண்டைக்காலச் சிறப்பைப் பற்றியும் நினைத்துப் பேசிக்கேட்டு மகிழ்வது இயல்பேதான். அதி லும், தற்காலத்தில் அறிவிலும் பொருளிலும் அரசாங்க முறைமை களிலும் சிறந்து, இவ்வுலகில் பற்பல நாடுகளைக் கவர்ந்து, அவற் றைத் தம் கீழாக்கி, அதிகாரச் செருக்குற்றுத் தலைநிமிர்ந்து நடந்து வரும் சிற்சில நாட்டினரின் மூதாதைகள் குரூபிகளாய் அறிவிலி களாய்க் குரங்குகளைப்போல் மரக்கிளைகளின் மீது ஓடி ஆடிக் கேவல மான உயிர்வாழ்க்கை அரிதில் வாழ்ந்துவந்த காலத்தில், நமது மூதாதையர் அறிவிற் சிறந்து, பற்பல கலைகளையும் அறிந்து, கட வுளின் பெருமையையும் உணர்ந்து, நாகரிகத்திற் செழித்து, மிகவும் மேன்மையாய் வாழ்ந்து வந்ததை நாம் நினைக்கும்போதெல்லாம் நமது உள்ளம் குளிர்ந்து நமது ஆண்மை மிகுந்து நாம் தலைநிமிர்ந்து இறுமாப்படைவதும் இயல்பேதான். மேலும், லெமூரியா என்று இக்காலத்து அறிவாளர் கூறும், கடலாற் கவரப்பட்ட நமது தமி ழகமே மனித இனம் முதன்முதலில் தோன்றிய நாடு, அதுவே நாக ரிகம் என்னும் குழவி வளர்ந்த தொட்டில், என்ற ஐதிகம் கொண்ட தமிழர்களாகிய நாம் நமது பண்டைக்காலச் சிறப்பை எண்ணும் போதெல்லாம் உளம் பூரிப்பதும் இயல்பேதான்.

ஆயினும் பண்டையர் வாழ்வின் மகிமை அவரதே யன்றோ? நாம் வாழும் இக்காலத்தில் நமது நிலைமை என்ன? அத்தகைய சிறப்புவாய்ந்த மூதாதையரின் பின்னோர்களாகிய நாம் என்ன நிலை மையில் இருக்கின்றோம்? அக்காலத்தில் கேவல நிலைமையில்

வாழ்ந்துவந்த பிறநாட்டினர் இப்பொழுது என்ன நிலைமையில் இருக்கின்றனர்?

மேல் நாடுகளிலுள்ள பற்பல நாட்டினர் தோன்றித் தலையெடுத்துச் சிறந்து செழித்து அரசுபுரிந்து உலகு அனைத்தையுமே கவர முயன்று பின்னர்ச்சோர்வடைந்து தாழ்ந்துபோயினர். கிரேக்கர், பாரசிகர், ரோமானியர், துருக்கர், உலாந்து நாட்டினர், போர்த்துகேசியர், இஸ்பானியர், பிரெஞ்சுக்காரர், ருஷியர், ஜெர்மானியர் முதலியோர் மண்ணையும் பொன்னையும் தூண்டப் பிற நாடுகளைப் படையெடுத்துச் சென்று சிறிது வெற்றியடைந்து இறுதியில் தோல்வியுற்று அடங்கிப்போயினர். ஆயினும் இவர் அனைவரும் தம்மரசு புரிந்து தம் நிலை தவறாது வாழ்ந்து வருகின்றனர். கீழ்நாடாகிய சீனதேசம் சீர்குலைந்து போயிருக்கிறதெனினும் நமது நாட்டினளவு சீர்குலையவில்லை. அதுவும் தன்னரசு தான் புரிந்து வருகிறது. ஜப்பானியரோவெனில் நாளுக்கு நாள் மேலோங்கி வளர்ந்து செழித்துவருவதை நாம் கண்கூடாகக் காண முடிகிறது.

பண்டைக்காலத்தில் பெருஞ் சிறப்புவாய்ந்த நமது நாடானது தற்காலத்தில் மிகவும் கேவலமான நிலைமையில் இருக்கிறது. அலை அலையாய் வரும் தொற்றுநோய்களும், என்றும் நின்று வாட்டும் வறுமையும், பிணியும், பஞ்சமும் நமது நாட்டில் நிறைந்து காண்கின்றன. நமது நாட்டினரும் பண்டைப் பெருமையை இழந்து பெரும்பாலும் ஆண்மை குறைந்து கேவலம் ஜடமான உயிர் வாழ்க்கை தரித்து வருகின்றனர்.

இதற்கு அறிவின்மையே அடிப்படையான காரணம். கண்மூடித்தனமான கொள்கைகளும், இயற்கை விதிகள் தெரியாமையால் நிராகரிக்கப்படுகின்ற நித்திய வாழ்க்கை முறைகளும், நோய்கிடந்தரும் அசங்கியமான வழக்கங்களும், இன்பம் தரவல்ல தூய உயிர் வாழ்க்கையிற் பற்றின்மையும், காற்றில் அடிபட்டோடும் சருகுகள் போல் இங்குமங்கும் அலைவுற்று ஒன்றிலும் பற்றில்லாது நடந்து வரும் கேவலமான ஜடவாழ்க்கையும், இவைபோன்ற பிற அனைத்தும் அறிவின்மையாலேயே வருவன. அறிவின்மையை அழிப்பது அறிவு. அறிவானது வாழ்க்கையை நடத்துவிக்கும் தூண்டு கோலாகும்: வாழ்க்கைக்குச் சிறப்பளிக்கும் ஒளி போலாகும்: அதுவே இனிதாய் உயிர்வாழ்க்கை செல்வதற்கு உரிய நேர்நெறியைக் காட்டு

கின்ற வழிகாட்டியாகும்: அதுவே வழியுமாகும்: அவ்வழியிற் கொண்டு செல்லும் வாகனமும் ஆகும்.

அறிவோ கல்வியால் விளைவது. ஆதலால், இன்பமான உயிர் வாழ்க்கைக்குக் கல்வியே மூலாதாரம் ஆகும். கல்வியைப்பற்றியும் அதன் அவசியத்தைப் பற்றியும் நமது நாட்டு மொழிகளாகிய ஸம்ஸ் கிருதத்திலும் தமிழிலும் எண்ணிலாத சுலோகங்களும் பாட்டுக் களும் பழமொழிகளும் காணப்படுகின்றன.

"கற்கை நன்றே கற்கை நன்றே
பிச்சை புகினும் கற்கை நன்றே"

என்று கூறிய நமது நாட்டார் இப்பழமொழியை முற்றிலும் பின் பற்றிவரவில்லையே! "எண்ணும் எழுத்தும் கண்ணெனத் தகும்" என்று கூறிக்கொண்டே நமது நாட்டார் பெரும்பாலும் இவ்விரு கண்களும் இல்லாக் குருடர்களாயிருக்கின்றனரே! நமது நாட்டி னர் பெரும்பாலார் எழுதப்படிக்கும் முயற்சியே இன்றி முற்றிலும் நிரக்ஷரகுக்ஷிகளாக இருந்து வருகின்றனர். அவர்க்குக் கல்வியும் இல்லை; கற்கும் அவாவும் இல்லை. வேறு சிலர் சிறிதோ பெரிதோ முயன்று ஒரு சிறிதளவு படிப்புக் கற்றுக்கொண்டு, பிறகு அதைப் போற்றிக்காப்பாற்றாமல் தாம் படித்தனவற்றை முற்றிலும் மறந்து இவ்வுலகில் பேர்-இனமான அறிவிலி இனத்தைச் சேர்ந்துவிடுகின்ற னர். இவர் அனைவரும் தமது அறிவின்மையால் தமக்கும் பிறர்க் கும் இயற்றும் தீங்குகளுக்குக் கங்கு கரையில்லை.

ஆகவே, நமது நாட்டின் முன்னேற்றத்தையும் நமது நாட்டின ரின் நன்மையையும் கருதும் அறிவாளர் அனைவரும் அறிவின்மை யை அகற்றவல்ல கல்வியைப் பொதுஜனங்களுக்குப் புகட்டுவதில் மிகவும் கவனமாகவே இருந்துள்ளார். முன் காலங்களில் இம் முயற்சியானது அவ்வளவு எளிதாயிருக்கவில்லை. கல்விக் களஞ் சியங்களாம் புத்தகங்கள் இப்பொழுதுபோல் அக்காலங்களில் கிடையா. தூரத்தை அகற்றும் ரயில் மோடார் போன்ற சாதனங் கள் கிடையா. பற்பல நாட்டு அறிவினரின் முயற்சிகளை யாவர்க் கும் எளிதில் பயன்படச்செய்யும் தபால் தந்திகள் கிடையா. எளி தில் அழியாத எழுத்துச் சாதனங்கள் கிடையா. ஆகவே, அக்காலத் தில் ஆங்காங்கு சிற்சில அறிவாளர் பெரும்பாலும் வாய்மொழி யாகவே கல்வி கற்றுக்கொடுத்தும், பாமரர்க்கு அறிவைப் புகட்டியும் வந்தனர். தெருவில் பாடிக்கொண்டே பிச்சை எடுப்போனும் தான்

பெறும் பிச்சைக்குக் கைம்மாறாக ஓரளவு சங்கீதமும், உலகஞான மும், கல்வியும் கொடுத்துவந்தான். ஊர்ஊராய்ச் சென்று தெருத் திண்ணையில் உட்கார்ந்து, நாள் வேலை தீர்ந்தபின், சங்கீதத்துடன் புராண இதிகாசக் கதைகளை எடுத்துரைத்து, அவற்றின் ரசங்களை யும், உயிர்வாழ்க்கையின் நன்னெறிகளையும் போதித்து வந்த பௌ ராணிகர்களும் பாகவதர்களும் அக்காலங்களிற் கல்வியைப் போஷித் தும், கல்விகற்கவேண்டுமென்ற அவாவைத் தூண்டியும், பிற வேளை களில் தமது சீடர்களுக்குக் கல்வியை நேரில் புகட்டியும் வந்தனர். சிறு திண்ணைப்பள்ளிக் கூடங்களும் ஊரிலுள்ள சிறுவர் சிற்சிலருக்கு எழுதப்படிக்கக் கற்றுக்கொடுத்துவந்தன. இவை தவிர, குருகுலங் கள் எனப்படுபவை சிற்சிலருக்கு அருமையான சிறந்த உண்மை களை விளக்கிவந்தன. இவைதாம் பண்டைக்காலக் கல்வி முறைகள்.

தற்காலத்தில் நமது நாட்டில் குடிகொண்டிருக்கும் நிறை இரு ளாகிய அறிவின்மையை அகற்றுவதற்கு உரிய முறைகள் யாவை என்பதை ஆராயும்போது, சிற்சிலர் "நமது நாட்டில் தொன்று தொட்டுக் கையாளப்பட்டுவரும் மேற்கூறிய முறைகளை மட்டிலுமே நாம் கையாளவேண்டும். பிறநாட்டு முறைகளை நாம் பின்பற்றக் கூடாது" என வற்புறுத்துகின்றனர். அது சரியல்ல. பழைய காலங்களில் உள்ள சௌகரியங்களையும் சாதனங்களையும் ஒட்டியே அக்காலக் கல்வி முறைகள் நடத்தப்பட்டுவந்தன. இக்காலத்தில் உள்ள விசேஷ சௌகரியங்களை நாம் உபயோகப்படுத்திக்கொள்ளா விட்டால் அதுவும் அறிவின்மையே ஆகும். சூரியனிலிருந்து எல் லாத் திசைகளிலும் பரவுகின்ற ஒளி-பொருந்திய உயிர்-அளிக்கும் கிரணங்கள் போலவும், இருண்ட மேகத்திலிருந்து பூமியின் மீது எங்கும் சொரிந்து உயிர் காக்கும் மழைநீர் போலவும், அச்சியந் திரசாலைகளிலிருந்து பல்கோடிக்கணக்காய் வெளிவரும் புத்தகங்களை நாம் பயன்படுத்திக் கொள்வது முற்றிலும் இன்றியமையாததாகும்; ஒழுங்குள்ளதும் ஆகும்.

இந் நாளில் பல்வேறு விஷயங்களைப்பற்றி ஆயிரக் கணக்கான அருமையான புத்தகங்கள் அச்சிட்டு வெளிவருகின்றன. நமது நாட்டினர்க்கு இன்றியமையாத விஷயங்களைப் பற்றிய புத்தகங்களைப் பொறுக்கித் திரட்டிக் கூட்டிய புத்தகாலயங்கள் நமது நாட்டிலெங் கும் அமைத்துக்கொண்டால் நமது நாட்டில் அறிவு மலியும் என்பது நிச்சயம். இக்கொள்கை கொண்ட சிலர் தமது நாட்டுக்

கும், நாட்டினர்க்கும், தாம் கற்ற கல்விக்கும், தம்மைப் படைத்த கடவுளுக்குமே தாம் பட்டிருக்கும் கடனை ஒருவாறு தீர்ப்பதாகும் என்று கருதி ஆங்காங்கு புத்தகாலயங்களை ஏற்படுத்தி நடத்திவரத் தூண்டுதற்கான ஒரு பெரு முயற்சியில் தலையிட்டு மனப்பூர்ணமாய் உழைத்து வருகின்றனர்.

இதன்பொருட்டு ஒரு சங்கம் கூட்டியிருக்கின்றனர். அதற்குப் புத்தகாலய பிரசாரசங்கம் என்று பெயர். இச் சங்கத்தின் நோக்கமானது மூவகைப்பட்டது என்று கூறலாம். எழுத்தறிவில்லாத படிப்பில்லாத வயதுமுதிர்ந்த ஆணும் பெண்ணுமான ஜனசமூகத்தின் பெரும்பாலாரை எழுதப்படிக்கக் கற்றுக்கொள்ளச் செய்வதும், பொதுவான உலக விஷயங்களுள் யாவரும் அறிந்து கொள்ளவேண்டிய விஷயங்களை அவர்களுக்கு அறிவிப்பதும் இச் சங்கத்தின் முதலாவது நோக்கமாகும். இதுவே இச்சங்கம் கொண்டுள்ள மூன்று நோக்கங்களுள்ளும் முக்கியமானதெனக் கருதத் தகுவது.

சிறிது சிறிது எழுதப்படிக்க மாத்திரம் கற்றுக்கொண்டிருந்த போதிலும் மெய்யானபடிப்பு இல்லாத பெரு வகுப்பாளரை ஒட்டியது இச்சங்கத்தின் இரண்டாவது நோக்கம். இவ்வகுப்பார் ஒரு காலத்தில் எழுதப்படிக்கக் கற்றுக்கொண்டவராயினும் நாள் செல்லச்செல்லத் தமது படிப்பை விருத்தி செய்யாமலும், இவ்வளவோடன்றிப் பெரும்பாலும் தாம் படித்தனவற்றை முற்றிலும் மறந்தும் மீண்டும் நிரக்ஷரகுக்ஷிகளான அறிவிலிகளாய்விடுவதைத் தடுத்து, அவரை மேன்மேலும் படிக்குமாறு தூ[illegible]வாளர்[illegible] கைகூ[illegible] வேண்டுமென்ற அவாவை அவர் மனத்தில் எழு[illegible]வையான் இந்த இரண்டாவது நோக்கத்தின் கருத்து. இவ்வகுப்பார் தாமே தம் படிப்பை வளர்த்துக் கொள்ளுவதற்கு வேண்டிய அளவு படிப்பை ஏற்கெனவே கற்றுக் கொண்டவர். ஆதலால் இவ் இயக்கத்தால் தூண்டப்பட்ட அவர் மேன்மேலும் படித்து, தாம் படித்தறிந்த விஷயங்களைப் பற்றிச் சிந்தித்துத் தம்மைத் தாமே அறிவாளர்களாய்ச் செய்து கொள்ளும் முயற்சியில் ஈடுபட்டு முயன்று முன்னேற்றம் அடைவார்கள் என்பது திண்ணம். இவ் இரண்டு நோக்கங்களும் தாய்மொழியாகிய தமிழ்மொழியின் மூலமாகவே நமது நாட்டில் நடந்தேறவேண்டியவை.

மூன்றாவது நோக்கம் படித்தவர்களை ஒட்டியது. இவர், பல்வேறு உத்தியோகங்களில் அமர்ந்து ஆங்காங்கு வாழ்ந்து அரிதில் இல்லறம் நடத்திவரும்போது, நல்ல புத்தகங்கள் இவை என்பதைத் தேடித் தெரிந்து விலைகொடுத்து வாங்கிப் படிக்க முடிகிறதில்லை. பொறுக்கி எடுக்கப்பட்ட நல்ல புத்தகங்கள் கொண்ட புத்தகாலயங்கள் இவர்க்குச் சமீபங்களில் இருந்தால் அவற்றை இவர் நன்கு பயன்படுத்திவருவார்கள் என்பது உறுதி. நல்ல புத்தகங்கள் எளிதாக வாசிக்கக் கிடைப்பதால், படிக்கவேண்டு மென்ற அவா ஏற்கெனவே உள்ள இவர் மேன்மேலும் அவற்றை வாங்கிப் படித்து தம் அறிவை முதிரச்செய்வார்கள். இந்த மூன்றாவது நோக்கமானது நமது தாய்மொழியை மட்டிலுமன்றி இவ் உலகில் சிறப்பு வாய்ந்த அன்னிய பாஷைகள் அனைத்தையும் தழுவியது.

இனி, இந் நோக்கங்கள் பயன் அடைய வேண்டுமாயின், அதற்குப் புத்தகாலயங்கள், புத்தகாலய பரிபாலகர், புத்தகங்களை வாங்கிப் படிப்போர் ஆகிய இம் மூன்று உறுப்புக்களும் நன்கு அமைந்திருக்க வேண்டும்.

புத்தகாலயங்கள் :—கூடுமானால், ஒவ்வொரு குக்கிராமத்திலும் புத்தகாலயங்கள் ஸ்தாபிக்கப்படவேண்டும். அந்த அந்தப் பிரதேசத்தில் உள்ள ஜனங்களின் சரித்திரம் தொழில் முதலியவற்றை ஒட்டி அவர்க்கு மிகவும் பயன்படக் கூடியவான புத்தகங்கள் மட்டிலுமே தேர்ந்தெடுத்துத் திரட்டப்படவேண்டும். ஒரே வகையான புத்தகங்களே எல்லாப் புத்தகாலயங்களிலும் வைக்கப்படவேண்டு மென்பது தவறு.

இம் முயற்சியுண்டாகவேண்டுமாயின் ஏராளமான பணம் முதன் முதலிலேயே தேவையிருக்கும். சர்க்கார் வரிகளைக்கொண்டும், கிராம வரிகளிலிருநதும், பிரபுக்களின் பண உதவியினாலும், முன்னால் ஏற்படுத்தப்பட்டிருக்கிற பழைய தர்மங்களுக்குக் கண்டதுபோக மீதமாகும் அதிக வருமானங்களிலிருந்தும், புத்தகாலய ஸ்தாபனத்துக்கு வேண்டிய பணத்தைத் திரட்டிக்கொள்ளலாம்.

இப்புத்தகாலயங்கள் பணத்துக்கன்றி இலவசமாகவே யாவரும் வந்து படிக்கும்வண்ணம் ஏற்படுத்தப் படவேண்டும்.

இவற்றில் வைக்கப்படும் புத்தகங்கள் மிகவும் பளுவுள்ளனவாயும், அளவில் பெரியனவாயும் இன்றி, எளிதில் கையாளத்தக்கனவாயும், நாள் நிற்கவல்ல நல்ல காகிதத்தில் தடித்த எழுத்தில்

அச்சிடப்பட்டும், அழகிய சித்திரங்கள் நிறைந்தனவாயும், எளிதில் கிழிந்துபோகாமலிருக்கும்பொருட்டு நன்குகட்டப்பட்டும் இருக்க வேண்டும். பொதுவாகப் புத்தகங்களைக் கூடுமான அளவில் குறைந்த விலைக்கு விற்கும்படி ஏற்பாடு செய்யவேண்டும்.

புத்தகாலய பரிபாலகர் :—ஒவ்வொரு புத்தகாலயத்திலும் எண்ணிறந்த புத்தகங்கள் இருக்கவேண்டு மென்பதில்லை. எண்ணில் குறைவாயிருந்தாலும் முக்கியமானவை என நாம் கருதத்தகும் ஒவ்வொரு விஷயத்தைப்பற்றியும் தேர்ந்தெடுக்கப்பட்ட நல்ல புத்தகங்கள் சிற்சில இருந்தால் போதும். அவற்றைக் காத்துவரும் பரிபாலகர், வைக்கோற் போரிலேகட்டிய வேட்டை நாயைப் போலன்றி, புத்தகங்களிடத்திலும் படிக்கவருவோரிடத்திலும் மெய்யன்பு உள்ளவர்களாய், வீண் கர்வமற்றவராய், படிக்க வருவோர்க்குப் படிப்பில் ஆசையைத் தூண்டி அவர்க்கு வேண்டியவற்றைத் தெரிந்து தேடிக் கொடுக்கும் இனிய இயல்பினராய் இருக்கவேண்டியது அவசியம். தம் வசமுள்ள புத்தகங்களைப் பிறர் தீண்டாது தடுத்து, அவற்றைக் கைதிகளைப் போல் காத்துவரும் பரிபாலகர் இருப்பினும் இல்லாமை நன்று. புத்தகாலயத்துக்குள் படிக்கவரும் ஒவ்வொருவனும் பூவினின்று பூவுக்குப் பறந்து, தன் இஷ்டம் போல் இங்குமங்கும் உலவி, தான் விரும்பிய பூவில் வேண்டிய அளவு மனம் போனபடி தேனையுண்டு களிக்கும் தேனீயைப் போலவே தடையின்றி இன்புறுமாறு அனுமதி கொடுக்கப் பெறவேண்டும்.

படிப்போர் :—பொது ஜனங்களாகிய இவர் புத்தகாலயங்களில் போய்ப் படித்தும், அல்லது தமது வீட்டுக்கே புத்தகங்களை வரவழைத்துப் படித்தும், தம்மைத் தாமே அறிவாளர்களாக்கிக் கொள்ளுமாறு தூண்டப்படவேண்டும். இதற்கு அடிப்படையாகக் கட்டாய இலவசக் கீழ்தரப்படிப்பு முறைகளை ஏற்படுத்த வேண்டும். புத்தகங்களால் தெரியவரும் அருமையான விஷயங்களை ஊரூராய்ச் சென்று பரப்பிவரும்படியாகப் படித்தவர்களை எங்கும் அனுப்பி வைத்துப் பொதுஜனங்களுக்குப் படிப்பில் ஆசையைத் தூண்ட வேண்டும். சர்க்கார் வேலைகளில் அமர்ந்து பென்ஷன் வாங்கிய— வயதும் அறிவும் முதிர்ந்த—பெரியோர்களும், அப்பொழுதுதான் கலாசாலைப் படிப்பு முடித்து ஊக்கமும் அவாவும் நிறைந்த வாலிபரும் இவ் விஷயத்தில் அவசியம் தலையிட்டுப் பொதுஜனங்களிடத்து அறிவைப் பரப்பிவரும்படி தூண்டப்பட வேண்டும். மற்றப்படி,

பள்ளிக்கூட விடுமுறை நாட்களில் தத்தம் ஊர்களுக்குச் செல்கின்ற மாணவர்களும் ஒரு சிறிதளவாவது தத்தம் கிராமத்துள்ளவர்களுக்குப் படிப்பில் ஊக்கமும் அவாவும் எழுப்புவது எளிது.

ஆசை இல்லையாகில் படிப்பும் கல்வியும் இல்லை. "உண்ண உண்ணப் பசி" என்பதுபோலவே, படிப்பில் உள்ள ஆசையும் படிக்கப் படிக்கத்தான் மிகுந்து வளரும். ஆதலால், பொதுஜனங்கள் சிறிதளவாவது படிக்கும்படி மேன்மேலும் தூண்டப்படவேண்டும்; சந்தைகள் கூடும் போதும், திருவிழாக்கள் நடைபெறும்போதும் அறிவாளிகள் பாமரரோடு கலந்து பழகிப்பேசி அறிவைப் பரப்புவதும், அறிவைத் தரும் புத்தகங்களைப் படிக்கவேண்டு மென்ற தீர்மானத்தை அவர் மனத்தில் ஊன்றுவதும் எளிதேயாகும்.

தாலூகா போர்டாரும், ஜில்லா போர்டாரும், யூனியன்களும், முனிசிபாலிடிகளும், ஐக்கிய சங்கங்கள் போன்ற ஜனசமூகங்களும் இம் முயற்சியில் தலையிட்டுப் பண உதவி செய்தும் பிரசார வேலைசெய்தும் இவ் இயக்கத்தை எங்கும் பரவச் செய்வது நமது நாட்டின் முன்னேற்றத்துக்கு அவை செய்யும் உதவியாகும்.

இவ்வாறெல்லாம் தம்-நயம் கருதாது பெரியோர் உழைப்பாராயின், அவர் காட்டியவழியில் பாமரரும் செல்வாராயின், இவ் இயக்கமானது எங்கும் ஒளி பரப்பும் ஜோதியாய், முன்னேற்றத்துக்கு உரியதோர் நற்சாதனமாய், குடியரசுநாடாகிய அழகிய பூந்தோட்டத்தில் நடுநாயகமாய் விளங்கி இன் சுவைக் கனி தரும் மரமாய் முற்றிலும் பயன் தந்து விளங்கு மென்பது திண்ணம். நம் நாட்டினர் அனைவரும் புத்துயிர் பெற்று இன்புறுதற் கென்று தோன்றிய இம் முயற்சி மேன்மேலும் செழித்துவளர்வதாக!

புஸ்தகாலயப் பிரசாரம்

ஸர்வகலாசாலைத் தமிழ்-அகராதித் தலைமைத் தமிழ்ப் பண்டிதர் மு. இராகவையங்கார் அவர்கள் எழுதியது

பாரதகண்டம் என்ற பெயர்பெற்ற நம் இந்தியாதேசம் அநாதி காலமாகத் தானதருமங்களுக்குப் பேர்போனதாய் அதனால் புண்ணியபூமி என்ற கண்ணியநாமம் பெற்றுள்ளது என்பதை அறியாதார் யாவர்? உழவு, நைத்தொழில், சித்திரம், வாணிபம், வித்தை, சிற்பம் என்ற அறுவகைத் தொழில்களையும் குறைவற நடத்திவந்த நாடாதல்பற்றியே, இத்தேசத்துக்குக் கருமபூமி என்ற வேறுபெயரும் வழங்குவதாயிற்று. கருமபூமி என்பதற்கு வேறுபொருள் கூறுவதுமுண்டேனும், மேற்கூறிய அறுவகைத் தொழில்களையும் சரிவர நடத்திவந்த தேசமாதல்பற்றி அப்பெயர்பெற்றது என்பதே முன்னோர் கருத்தாகும். "பாரத க்ஷேத்ரம் ஷட்கர்மங்களாலே "ப்ரவர்த்திதலின் போகபூமி என்னும் பெயர்தவிர்ந்து கர்மபூமி "என்னும் பெயர்பெற்றது" எனவும், "பகவான் ஜனங்கட்கு "ஜீவனோபாயமாக உழவு, தொழில், வரைவு, வாணிபம், வித்யா, "சில்ப மென்னும் ஷட்கர்மங்களையும் உபதேசித்தருளி" எனவும் கூறப்படும் ஸ்ரீபுராண வசனங்களாலும், "உழவு தொழிலே வரைவு வாணிபம், வித்தை சிற்பமென் றித்திறத் தறுதொழில், கற்கு நடையது கருமபூமி" என்ற திவாகர நிகண்டாலும் நம் முன்னோர் கருத்து நன்கு விளங்கும். இவ்வாறு அறுவகைக்கர்மங்களையும் அவ்வவர் தத்தம் கடமைத்தொழில்களாகக் கொண்டு நடத்திவந்தமையால், நம் தேசம் முற்காலத்தில் எல்லாச்செல்வங்களுக்கும் இருப்பிடமாக விளங்குவதாயிற்று. செல்வப்பெருக்குள்ள தேசம் ஞானங்களாலும் தர்மங்களாலும் செழிக்கத் தடையுண்டோ? ஞானவான்களான பெரியோர்கள் தாம் கற்றுணர்ந்தவற்றை நாடெங்கும் பரப்பிவந்தனர். தொழிலாளரான மற்றப் பொதுஜனங்களுக்கு அறிவிற் குறைவில்லையாம்படி, அவர்கள் உள்ளங்கள் அறிஞர்களிடமிருந்து பெற்ற கேள்வி ஞானங்களால் நிரம்பின. இதுபற்றியே தேசமங்களின்

அறிவுப்பெருக்கத்துக்குக் கல்வியும் கேள்வியுமாகிய இருவகை மார்க்கங்களை நம் முன்னோர் ஏற்படுத்தலாயினர். நாட்டிலுள்ள எல்லோருமே பண்டிதர்களாயிருத்தல் முடியாதன்றோ? வித்தை வல்லவர்கள் தாங்கள் பலகாலமாக வருந்திக்கற்றவற்றின் ஸாரங்களையும் அனுபவங்களையும் உற்சவம்போன்ற விசேடகாலங்களில் பலருமறிய உபந்யசித்தும் உபதேசித்தும் தேசவறிவை விசாலப்படுத்திவந்தனர். திருவள்ளுவர் தம்பெருநூலில், கல்வி அவசியம் என்பதற்காக ஓர் அதிகாரம் கூறிவிட்டு, அதையடுத்துக் 'கேள்வி' என்ற விஷயமாக ஓர் அதிகாரம் தனியே அமைத்திருக்கின்றார். இவ்வாறு அவர் கூறியதன் நோக்கம், பெரியோர்களுடைய உபந்யாசங்கள் கல்விபோலவே பொதுஜனங்களுக்குப் பெருநன்மை விளைக்கக்கூடியது என்பதை வற்புறுத்துவதேயாகும்.

"கண்ணுடைய ரென்பவர் கற்றோர் முகத்திரண்டு
புண்ணுடையர் கல்லா தவர்"

என்ற குறளால், 'கல்வியறிவில்லாதவர் கொண்டுள்ள கண்கள் புண்கள் போன்றவையாதலால், அவர் உட்குருடர்' என்ற கருத்துப்படக் கூறிய அத்தெய்வப்புலவர்—

"கற்றில னாயினுங் கேட்க வஃதொருவற்
கொற்கத்தி னூற்றாந் துணை"

என்றார்; என்றதன் கருத்து—கல்வியில்லையாயினும், அறிஞர்களிடமிருந்து அவர்கள் பெறும் கேள்வி, குருடர்க்குக் கோல்போல, உற்றவிடத்து அன்னோர்க்கு உதவக் கூடியது என்பதேயாம். ஆகவே, ஞானவளர்ச்சிக்குக் கல்வியும் கேள்வியும் அவசியமானவை என்பது தெரியலாம். இவ்விருவகையாலும் நம் தேசவாசிகள் முற்காலத்தில் ஞானச்செல்வராய் வாழ்ந்துவந்தனர் என்பதற்கு எத்தனையோ சரித்திரங்கள் உள்ளன. இவ்விருவகையாகவும் செய்யும் வித்தியாதானத்திலும் உத்தமமான தர்மம் வேறில்லை என்பதே நம் பெரியோர்களது திருவுள்ளம்.

लोके त्रीण्यपि दानानि कन्या पृथ्वी सरस्वती ।
एतेषामपि दानानां विद्यादानं विशिष्यते ॥

என்ற பழைய சுலோகமும் இக்கருத்தையே கூறுதல் காணலாம். மண்ணும் பெண்ணும் இவ்வுலகவின்பத்துக்குமட்டும் உரிய சாத

னங்களாகும். கல்வி கேள்விகளோ இம்மைமறுமை யிரண்டையுமே பயக்கக் கூடியவை. இதுபற்றியே "கேடில் விழுச்செல்வங் கல்வி" என்றார் திருவள்ளுவரும்.

இத்தகைய கல்விகேள்விகளை உத்தமமான மக்கட்பிறவி யெடுத்த ஒவ்வொருவனும் தவறாமல் அடையவேண்டியவனாவன். அறம் பொருளின்பம் வீடுகளாகிய புருஷார்த்தங்களை அடைவிக்கக்கூடிய சாதனம் இக்கல்விகேள்விகளேயன்றிப் பிறிதில்லை. இதுபற்றியே ஞானவான்களான நம் முன்னோர்கள், மனிதனாகப் பிறந்த ஒவ்வொருவனும் தன் பிறவியில் நிவர்த்தித்துக்கொள்ளவேண்டிய கடன்கள் (ருணங்கள்) மூன்று என்றும், அவை தேவர்கடன் (தேவருணம்), தென்புலத்தார்கடன் (பிதிர்ருணம்), முனிவர்கடன் (ருஷிருணம்) எனப்படும் என்றும், இவற்றுள் தேவர்கடன் பெரியோரைவழிபடுதல் யாகாதிகர்மங்கள் செய்தல் முதலியவற்றாலும், பிதிரர்கடன் நற்புதல்வரைப் பெறுதலாலும், முனிவர்கடன் கல்விகேள்விகளை அடைதலாலும் நீக்கப்படவேண்டியவை என்றும் அறுதியிட்டாயினர். இகத்துக்கும் பரத்துக்கும் நன்மைவிளையும்படி தம் பேரருளால் முனிவர்முதலிய பெரியோர்கள் நம்பொருட்டு எழுதியுள்ள அருமை பெருமைவாய்ந்த நூல்களைப் பயில்வதாலும், பயின்றவர்கள் மூலம் கேட்பதனாலும், நாம் அன்னோர்க்குச் செய்யவேண்டிய கடன் தீரும் என்பதும், அக்கல்விகேள்விகளை அடைதற்குரிய நன்மக்களைப் பெறுவதால், தென்புலத்தாராகிய பிதிரர் கடன் தீரும் என்பதும், தேவர்கள் பிரீதியடைதற்குரிய தர்மமார்க்கத்தில் மக்களைச் செலுத்தி நன்மையடைவிப்பன கல்வி கேள்விகளே யாதலால், அவற்றைப் பெறவே அத் தேவர்க்குச் செய்யவேண்டிய கடன் தீரும் என்பதும் கருத்து. இம்மூன்றுகடன்களையும் கழிக்கவேண்டிய பொறுப்பு தங்களுக்கு உண்டு என்பதை உள்ளபடியுணர்ந்து தத்தம் கடமைகளைத் தவறாது செலுத்திவந்தவர்கள் நம்தேசத்துப் பழைய நன்மக்களே. 'கட்டாயப்படிப்புமுறை இந்நாட்டுக்கும் அவசியமானது' என்று அரசாங்கத்தாரை இடைவிடாது நாம் கேட்டு நெருக்கி வருகின்றோம். ஆனால், முற்காலத்திலோ, அம்முறையை நம் இந்தியதேசம் தன்னியற்கையிலேயே படைத்திருந்தது. கல்வி கேள்விகளை அடைதல் முனிவர்பொருட்டுச் செய்யவேண்டிய மக்கள்கடனாகக் கருதப்பட்டும் அக்கடன் ஒழுங்காகத் தீர்க்கப்பட்டும் வந்தமையால், இப்போதைப்போலத் தேசம் அஞ்ஞானத்தில் மூழ்க

இடமில்லையாயிற்று. இத்தகைய கடன்தீர்த்தலை உத்தமதர்மமாகக் கடைப்பிடித்தொழுகி ஞானச்செல்வத்திலே இணையற்று விளங்கிய நாடு நம் இந்தியாவன்றி உலகில் வேறெதுவுமே இல்லை எனலாம்.

இவ்வாறாக ஞானம் பெருக்கெடுத்தோடிய நம் பரதகண்டம் இக்காலத்தில் அடைந்துள்ள நிலைமை மிகவும் பரிதபிக்கத்தக்க தன்றோ? கலியின்கொடுமையாலும் காலாந்தரத்தில் ஏற்பட்ட அரசாங்கமாறுதல்களாலும், தன் பூர்வ எண்ணங்களையும் ஒழுக்கங்களையும் கைநழுவவிடும்படி நேரவே, நம்தேசம் செல்வப்பொருளிற் போலவே கல்விப்பொருள்நிலைமையிலும் சீர்கெடுவதாயிற்று. இச் சீர்கேட்டைப்பற்றி நாம் இங்கே விவரிப்பதாயின், அது மிக்க துக்கமும் வெட்கமும் விளைப்பதாகும். முன்னோர் நாட்டிய ஒழுங்கின்படி நம் பழையநிலையை அடைவதற்கோ காலங் கடந்துவிட்டது. சநாதனமான கல்விகேள்விமுறைகள் தேசத்தில் அருகிவிட்டன. நாகரிகத்தில் சிறந்தவைகளாகக் கருதப்படும் ஐரோப்பியதேசங்களிலும் ஜப்பான்போன்ற நாடுகளிலும் நூற்றுக்குத் தொண்ணூற்றுக்கு மேற்பட்ட ஜனங்கள் கல்வியறிவு உள்ளவர்களாயிருக்க, நம் தேசத்திலோ, அவ்வளவுக்கு மேற்படவே அறியாமையில் மூழ்கிக் கிடக்கின்றனர். அத்தேசங்களிலே—'தங்கள் ஜனங்கள் குறைந்தது இவ்வளவுவரையேனும் கற்றிருத்தல்வேண்டும்' என்று சட்டஞ்செய்து கட்டாயப்படுத்தித் தம் தேசமக்களின் ஞானவிர்த்தியில் கருத்து வைத்துக் காத்துவருகின்றனர். நம் நாட்டிலோ, இக்கட்டாயப் படிப்புமுறை இதுவரை அநாதரவு செய்யப்பெற்று, இப்போதுதான் ஒருசில பிரதேசங்களில் பரீக்ஷார்த்தமாகத் தொடங்கப்பட்டிருக்கிறது. ஜனஸமூகத்தில் கல்வியறிவு பரவியுள்ள தேசங்களே உன்னதநிலையில் வாழ்வன என்பதை நாம் கண்கூடாகக் கண்டுவருகின்றோம். அக்கல்வி பரவாத நாடு, எவ்வளவு இயற்கைவளங்களைக் கொண்டுள்ளதாயினும், தீமைகள் பலவற்றுக்கும் இருப்பிடமாய்த் தாழ்நிலையடையத் தடையில்லை.

இப்படிப்பட்ட சீர்கேடான நிலைமை நம்தேசத்துக்கு வந்திருத்தலைச் சிந்தித்தவர்களாய் நம் நாட்டுத்தலைவர்களும் நன்மக்களும் கல்வியைப் பொதுஜனங்களுக்குட் பரப்புதற்கு அரசாங்கவழியாலும் பிறவழிகளாலும் பெரிதும் முயன்றுவருகின்றார்கள். கட்டாயப் படிப்பைச் சட்டமாக்கிப் பள்ளிக்கூடங்களை நாடெங்கும் நாட்டிப் பொதுக்கல்வியறிவைப் பெருகச்செய்யும் முயற்சி நம் தேசத்துக்கு

அவசியமானதேயாம். ஆனால், இதுபோலச் சிறந்த மற்றொரு வழியும் மேல்நாட்டாரால் அறிவுபரவுதற்குச் சிறந்த சாதனமாகக் கொள்ளப்பட்டுவருகின்றது. அஃதாவது—தேசத்தின் ஒவ்வொரு நகரத்திலும், ஊரிலும் குக்கிராமத்துங்கூடப் புஸ்தகாலயங்களை ஸ்தாபித்து அவற்றின் மூலமாகக் கல்வியறிவு பரவும்படி செய்வதேயாம். புஸ்தகாலயம் என்றால், அச்சிட்ட கிரந்தங்களை ஓரிடத்தில் ஒருங்கு தொகுத்து அலமாரிகளிலும் பீரோக்களிலும் அலங்காரமாக ஒழுங்குபட வைப்பதே என்று பலரும் கருதக்கூடும். உயர்தரப் புஸ்தகங்களைப் பலவிடங்களினின்றும் தருவித்து மேற்கூறியபடி அலங்கரித்துக் காட்டுவோரே, இப்புஸ்தகாலய-அத்யக்ஷர் என்றும் நம்மிற் பலர் எண்ணலாம். இப்போதுள்ள புஸ்தகாலயங்களினின்றும் இப்படிப்பட்ட எண்ணங்கள் சுலபமாக உண்டாகக் கூடியனவே. ஆனால், நாம்கூறும் புஸ்தகாலயமுறை என்பது, பழையனவும் புதியனவுமான கிரந்தங்களைத்தேடித் தொகுப்பதுமட்டுமன்று; பொதுஜனங்கள் அப்புஸ்தகங்களை எளிதில் அறிந்து அடையும்படி செய்வதும், அன்னோரறிவு பெருகுதற்குரிய வழிகளையெல்லாங் கையாளுவதும் ஆகும். சிறுபிள்ளைகள்முதல் முதியவர்வரை அவ்வவர் தகுதிக்கும் பருவத்துக்கும் தக்கபடி கற்பதற்குமட்டுமன்றிக் கற்பிக்கப்படுதற்கும் இப்புஸ்தகாலயங்கள் சாதனமாக உதவக் கூடியனவாகும்.

முன்னாளில் இத்தகைய ஆலயங்கள் வேண்டியனவாக இருந்தனவல்ல. அப்போது விளங்கிய பண்டிதர்களே ஒவ்வொரு சிறு புஸ்தகாலயம்போல் இருந்தனர். ஆசிரியர்மூலம் வாய்மொழியிற் கற்றுச் சகலகலாநிலயமாக விளங்கிய அன்னோர், தாம் கற்றவற்றைப் பலர்க்கும் அறிவுறுத்திவந்தனர். அதனால், தீபத்தில் ஏற்றிய தீவட்டிபோல ஞானச்செல்வரான உத்தமமக்கள் பலர் தேசத்தில் உதிக்கலாயினர். அத்தகையோர்க்கு, புஸ்தகாலயங்கள் அவசியமாயிருந்தன என்று தெரியவில்லை. தேகவலியும் மனோதிடமும் குன்றிய இக்காலத்தில் அத்தகைய கல்விகேள்விகளைப் பெறுதற்கு இடமின்றிப் போனமையால், அவ் ஆலயங்களை நாடெங்கும் நிலைநாட்டி அவற்றின்மூலம் அறிவைப் பரவச்செய்வது இன்றியமையாததாயுள்ளது. இம்முயற்சி சித்திக்கும்படியான சிறந்த முறைகளை மேல்நாட்டார் தம்மறிவனுபவங்களால் கண்டுபிடித்து, அரிய பெரிய விஷயங்களைத் தம் நாட்டார் எளிதில் அறியும்படிசெய்து தங்கள் தேச

முன்னேற்றத்தைக்கண்டு ஆனந்தித்துவருகின்றனர். நாட்டின் மூலை முடுக்குக்களில் எல்லாம் புஸ்தகாலயங்களைத் தாபித்து, அறிவும் அனுபவமும் உள்ள கல்விமான்களைக்கொண்டு சிறுவர்க்கும் முதி யோர்க்கும் கல்வியில் பேராசை உண்டாகும்படி செய்வித்தும், புத் தகசாலையில் தாமே சென்று வேண்டிய விஷயத்தை விரும்பிக் கற்கும் படி ஜனங்கட்கு ஸௌகரியங்களை அமைப்பித்தும், 'மாஜிக்-லாண் டர்ன்' மூலமாகவும், வேறு வழியாகவும் பல அரிய விஷயங்களை அவர்கள் உளந்தெளிய உபந்யாசங்களால் விளக்கியும், புஸ்தகாலயத் தில் வந்துபடிப்பவர்க்கு அவர்கள் கற்கும் விஷயங்களில் தோன்றும் சந்தேகங்களை தெளிவித்தும், அவ்வாலயத்தைவிட்டுப் பிரிதற்கு மன மில்லாதபடி அறிவில் ஆசையைத் தூண்டிவருகின்றனர். இத்தகைய முறைகளாலே, ஞானச்செல்வம் நாட்டில் குதிகொள்ளத் தடை யுண்டோ? புஸ்தகாலயங்களால் உண்டாகும் பெரும்பயன் இவை களாகும். இவையன்றி, ஊரிலுள்ள புஸ்தகங்களைத் தொகுத்து அலங்காரமாக வைக்கப்படும் காட்சிச்சாலைகளால் பயன் யாது?

“புத்தகமே சாலத் தொகுத்தும் பொருடெரியாது
உய்த்தக மெல்லா நிரப்பினும்—மற்றவற்றைப்
போற்றும் புலவரும் வேறே பொருடெரிந்து
தேற்றும் புலவரும் வேறு.”

என்றார் முன்னோரும். ஆதலால், புத்தகங்களெல்லாம் தொகுக்கப் பட்டிருத்தலேயன்றி, அப்புஸ்தகாலயத்தைப் பரிபாலிப்பவர் சிறந்த ஞானவானாகவும், அங்கு வருவோர்க்கு வேண்டியசெய்திகளை எடுத்துவிளக்கி அன்போடும் ஆதரவோடும் அவர்கட்கு அறிவூட்டு பவராகவும் இருத்தல்வேண்டும். படிக்கவருவோர் நினைத்த புஸ்தகங் களைத் தாமேசென்று எடுத்துக்கொள்ளவேண்டுமேயன்றி, புஸ்தகம் பெறுவதற்குப் பிறர்தயவை எதிர்பார்க்கும்படி அவ்வாலயம் இருப் பதால் பயனில்லை. தாமேசென்று புஸ்தகங்களைக் கையாளும் முறை யில், குறிப்பிட்ட நூலன்றி அதற்கு வேண்டிய பிறநூல்களும் படிப் போர்கண்ணுக்குப் புலப்படும்படி ஒழுங்குசெய்யப்பெற்று ஞான விருத்தி செய்விக்கப்படவேண்டும். சிறுவரும் முதியோரும் அவ்வ வர் தகுதிக்குத் தக்கபடி கற்றற்குரிய பலதுறை நூல்களும் ஒருங்க மைக்கப்பட வேண்டும். ஓரிடத்தே புஸ்தகங்கள் சேமிக்கப்பட்டி ருப்பதுமட்டும் அன்றி, அவ்விடங்களில் வசிக்கும் மக்கட்கெல்லாம் அவை எளிதிற்சென்று வாவும், அறிதற்குரிய புதியகல்விச் செய்தி

களைப் பத்திரிகைகள் துண்டுப்பத்திரங்கள்மூலம் வெளிப்படுத்திவரவும் வேண்டும். புதிய முறையில் ஞானமூட்டத்தக்க புஸ்தகங்களைச் சிறுவர்க்கும் பிறர்க்கும் ஏற்றபடி எழுதுவித்து, அவற்றைப் பரவச் செய்விக்கவேண்டும். இவைபோல்வன எல்லாம் நிரம்பியதுதான் புஸ்தகாலயமுறை என்பது.

இவ் வுத்தமமார்க்கத்தைப் பரப்புதற்காக மேல்நாட்டார் கையாண்டுவரும் முயற்சியும் பயனும் அதிசயமானவை. இவ்வாலய அமைப்பில் தங்கள் உள்ளார்ந்த அன்பையும் ஆதரவையுங் காட்டி அத்தேசத்துப் பெருஞ்செல்வர்கள் அளித்துள்ள நன்கொடைகளோ கோடிக்கணக்கானவையாகும். கட்டாயப்படிப்புச் சட்டத்தால் மேலைத்தேசங்கள், 100-க்கு 95-பேர்க்கு மேற்பட்டே கல்வியறிவு பெற்றுள்ளன. அதனால், எவ்வகையினும் அவை பொதுக்கல்வியிற் குறைவுடையதாகாது. அத்தேசங்கட்கே புஸ்தகாலயமுறை அத்தியாவசியமாகக் கருதப்படுமாயின் 100-க்கு 95-பேர் எழுதப்படிக்கத் தெரியாதவர்களாயுள்ள நம் தேசத்துக்கு இத்தகைய ஆலயங்கள் எவ்வளவு அவசியமானவை என்பதைச் சொல்லவும் வேண்டுமோ? இதனால், நம் நாட்டுப் பொதுஜனங்கட்குக் கல்வியில் விருப்பம் மிகுந்து அறிவுபெருகும் வழிகள் தாமே அமையத் தடையில்லை. கற்றவர்களுக்கோ, அவர்கள் ஞான விருத்திக்கு மேன்மேலும் பெருந்துணை புரிவதாகும்.

> "கற்றோர்கள் தாமுகப்பர் கல்விதனி லாசையுளோர்
> பெற்றோ மெனவுகந்து பின்பு கற்பர்"

இத்தகைய உத்தமமார்க்கத்தால், நம் ஏழை இந்தியமக்களும் நன்மையடையுங் காலம் உண்டாகுமோ என்று தேசாபிமானிகளான பெரியோர்கள் கனுக்கண்டுகொண்டிருக்கின்றனர். அக்கனுவின்பயனாக, தேசமுன்னேற்றத்தை நாடிவரும் தேசபக்தர் சிலர் முயற்சியால் "அகில பாரத புஸ்தகாலய சபை" ஒன்று ஆரம்பிக்கப் பெற்றுச் சிலவருஷங்களாக நடைபெற்று வருகின்றது. இதற்கு நம் தேசமக்களின் அன்பும் ஆதரவும் இன்றியமையாதவை. இது மட்டுமன்று: அரசாங்கத்தார் உதவியும் அத்யாவசியமானதாகும். ராஜாங்கங்களின் உள்ளார்ந்த ஆதரவால்தான் இதுபோன்ற பெருங்காரியங்கள் சித்தியாக வேண்டும். ஆகவே தேசஜனங்களின் ஆதரவு வழியாகவும், சட்டபூர்வமாகவும் இப்புஸ்தகாலயங்களை நிலைநாட்ட வேண்டும் என்பது இம்மகாசபையாரின் நோக்கம். தேசஜனங்களின்

ஒருமித்த அவாவையும், ஆதுரத்தையும் பொறுத்தே அரசாங்க வுதவி கிடைக்கக்கூடியதாகும். அதனால் அகிலமஹாஜனங்களும் தேசோத்தாரணத்துக்கு முக்கியமான இம்முயற்சியில் ஊக்கமும் உழைப்புங் காட்டினாலன்றி, அரசாங்கத்தின் உதவியைப் பெறுவது அரிதாகும். அரசாங்க வுதவியோடுமட்டும் இது முழுதும் சித்தியாகக் கூடியதன்று. அமெரிக்கா தேசத்துக் கோடீசுவரரான கார்னீகிபோன்ற சீமான்கள் புஸ்தகாலயப் பிரதிஷ்டைகளின் பொருட்டுக் கோடிக்கணக்கான பொருள் செலவிட்டிருக்கும் செய்தியை நாம் கேட்டுவருகின்றோம். அவர்கள்போன்ற பெரும்பிரபுக்கள் நம் தேசத்தில் இல்லை என்பது உண்மையே. ஆயினும் செல்வவான்களே நம் தேசத்தில் இல்லாமற்போகவில்லை. அவர்களுடைய உதாரகுணங்களை யெல்லாம் இம்மகாசபை எதிர்பார்க்கின்றது.

இவ்வாறு தேசமஹாஜனங்களும் செல்வர்களும் புஸ்தகாலய முயற்சியைப் பூர்ணமாக ஆதரித்து தேசோத்தாரணஞ் செய்யும்படி இம்மகாசபையார் கேட்டுக்கொண்டிருப்பதைக் கவனித்து உரியவற்றையெல்லாம் செய்வது கடமையாகும். இவ்விஷயத்தில் ஆந்திரநாட்டாரே எல்லாரினும் முற்பட்டவர்களாய், புஸ்தகாலயங்களைத் தங்கள் நாடெங்கும் பரப்பிவருகின்றனர் என்பது அறிந்து மகிழத்தக்கது. இவர்கள் இதுபற்றிக் காட்டிவரும் ஊக்கமும் உழைப்பும் தமிழ்நாட்டார்க்கும் அவசியம் வேண்டியவை என்பதை எடுத்துரைக்கவேண்டுமோ ? இப்போது, சென்னையில் புஸ்தகாலயத் தலைமைச்சபை ஒன்று ஸ்தாபிக்கப்பட்டுள்ளது. இதுதோன்றி ஓராண்டு ஆகின்றது. தமிழ்நாட்டு நன்மக்களிற் பலர், இம்முயற்சியில் அன்பும் ஆதரவுங்காட்டி, வேண்டியதைப் புரியக் கங்கணம் பூண்டுள்ளார். இதன் கிளைச்சபைகள் ஒவ்வோர் ஊரிலும் கிராமத்திலும் ஏற்படும்படி செய்யப்பட்டால், மேற்கூறிய வழிகளால் தேசமக்களின் அறிவு விசாலப்படுதற்குத் தடையில்லை. இவ்வுயர்ந்த தேசகைங்கரியத்தைப் பூர்த்திபெறும்படி செய்வதற்குத் தமிழ்நாட்டுப் பிரபுக்களும் அறிவாளிகளும் பொதுஜனங்களும் முன்வந்து இதன் அங்கத்தினராகி, இம்மகாஸபையின் உத்தமமான நோக்கங்கள் கைகூடும் மார்க்கங்களைக் கடைப்பிடித்துத் தேசமுன்னேற்றத்தை நாடுவார்கள் என்று நம்பி எதிர்பார்க்கின்றோம்.

எல்லோருக்கும் கல்வி கற்பித்தல்

ஒரு சிறிய ஏற்பாடு

மதுரை, கவர்ன்மேண்டு உதவி இன்ஜினீயர் ராவ்சாகேப்
எஸ். வி. கனகசபைப் பிள்ளை அவர்கள் எழுதியது

பிரிட்டன் நாட்டில் கல்வி விஷயத்தில் பெரியபிரமாணகர்த்தாவான ரயிட் ஹானரபில் பிஷ்ஷர் எழுதியதாவது :—

"இளைஞர்களுக்குச் செய்யவேண்டிய கடமைகளில் கல்வி கற்பதை முதலாவதாகவும் சம்பாதிப்பதை இரண்டாவதாகவும் வைத்துக்கொண்ட ஜனசமூகம் ஏற்படவேண்டுமென்று தைரியமாகப் பிரார்த்தித்துக் கேட்டுக்கொள்ளுகிறேன்; இஃது ஒருவகுப்பாருக்கு மாத்திரமன்று; எல்லாச் சிறுவர்களுக்குமே தேவை. இக்காலத்தில் பணக்காரர்கள் படிக்கிறார்கள், ஏழைஜனங்கள் உழைக்கிறார்கள்.

கல்வி கற்பித்தலே முதியோர்கள் இளைஞர்களுக்குச் செய்ய வேண்டிய நிரந்தரமான கடமையாகும். சிறுவர்கள் ஏழைகளாக இருக்கிறார்கள் என்றாவது பணக்காரர்களாக இருக்கிறார்கள் என்றாவது நாம் கவனிக்கத் தேவையில்லை ; அவர்களுக்குக் கல்வி கற்பித்தல் நமது கடமை; அவர்கள் எந்தக் கல்வியைக் கற்கமுடியுமோ, நாம் எந்தக் கல்வியைக் கொடுக்க முடியுமோ, அந்த கல்வியைக் கற்பிக்கவேண்டும்."

முன்னுரை.—படிப்பில்லாத எல்லோருக்கும் கல்வி கற்பிக்கும் பேரெண்ணம் இங்கு இல்லை. முக்கியமான ஆரம்பப்படிப்பை விரைவில் கிரகிக்கக்கூடிய சிலருக்குக் கல்விபுகட்டுவதே நம்முடைய நோக்கம். "எண்ணும் எழுத்தும் கண்ணெனத் தகும்" என்ற பழைய பெரியோர் வாக்கை அனுசரித்து, எடுத்த தமிழ்ப் புஸ்தகங்களையும் கையெழுத்துப் பிரதிகளையும் பார்த்துப் படிக்கவும் எழுதவும் கூடிய அறிவையும், சாதாரணமாகக் கிராமத்தில் தேவையான வேலை செய்யும் கூலி, தானிய விற்பனை, சில்லறைவட்டி முதலிய கணக்குகள் போடும்படியான ஞானத்தையும், பள்ளிக்கூடத்துக்குப் போய்ப் படிக்க முடியாதவர்களுக்குப் போதித்து அவர்கள் கண்களைத் திறப்பதே இந்த ஏற்பாட்டின் நோக்கம். படிக்க வேண்டும் என்ற ஆசையுள்ள 14 முதல் 21 வரை வயதுள்ள ஆண்பிள்ளைகளையும், ஒருவாறு

28 வயதுக்கு உட்பட்டவர்களையுமே இந்த ஏற்பாட்டில் சேர்த்துக் கொள்ள முடியும். இவர்கள் ஊக்கமும், உற்சாகமும் உள்ளவர்களானதாலும் தாங்கள் படிக்கவேண்டுமென்ற ஆசையோடு சேர்வதாலும் நாம் கற்றுக் கொடுக்கப்போவது சாதாரணமான கல்வியானதாலும் இவர்கள் சொற்ப காலத்தில் தேர்ச்சியடைவார்கள் என்று நிச்சயமாக நம்புகிறோம். மே, ஜூன் மாதங்கள் பள்ளிக்கூடங்களுக்குக் கோடைக்காக ஓய்வு நாளானதாலும் கிராமங்களில் பயிர் முதலியவேலை அநேகமாக இராததாலும் இம் மாதங்களே கிராமாந்தரங்களில் இப்படிப்பட்ட பள்ளிக்கூடங்கள் நடத்துவதற்கு ஏற்ற காலம். பள்ளிக்கூட விடுமுறை நாளில் வரும் பிள்ளைகளைக் கொண்டும் பால்ய உபாத்தியாயர்களைக்கொண்டுமே இந்த நமது பள்ளிக்கூடங்கள் நடைபெறும். இக்காலத்துப் பாலியர்கள் அதிகமான தியாகபுத்தியும், மானமும், மரியாதையும் உள்ளவர்களானதால் காரியம் ஒழுங்காக நடைபெறும் என்றும் சம்பளம் வாங்காமல் அவர்கள் தர்ம சிந்தனையில் உழைப்பார்களானதால் பணக்கஷ்டம் அதிக மில்லாமல் இக்கோடைப் பள்ளிக்கூடங்கள் கூடிவரு மென்றும் நம்புகிறோம். எட்டு வாரம் பகல் இரவு இரண்டு நேரமும் படிக்க முடியாதவர்கள் எட்டு மாதத்தில் இராப்பள்ளிக்கூடத்தில் கற்றுக் கொள்ளலாம். பகல்-பள்ளிக்கூடத்துக்குப் போக முடியாதவர்களையே நாம் சேர்த்துக் கொள்வோம். முக்கியமானதையும் தினந்தோறும் வேலையில் உபயோகமாகக்கூடியவைகளையுமே சொல்லிக் கொடுப்பது நமது நோக்கம். அனேகர் இவ்விதம் சொற்பகாலத்தில் கல்வி கற்பித்தல் முடியாது என்று எண்ணலாம்; ஆனால் சீனதேசத்தில் வார்த்தை ஒவ்வொன்றும் சிக்கலான எழுத்துக்களை யுடையது; அவ்விதம் 1000 எழுத்துக்களை அவசியம் அறிந்துகொள்ள வேண்டியிருந்தும், பல தொழிலில் அமர்ந்துள்ள 646 பிள்ளைகளும் மற்றவர்களும் சேர்ந்த 6 வயது முதல் 42 வயதுவரையுள்ள 1200 மாணாக்கர்கள் 4 மாத அளவில் இராப்பள்ளிக்கூடத்தில் கற்றுக் கொண்டார்கள். நமது தமிழ்ப் பாஷையோ 250 எழுத்துக்களுக்குள் அடங்கியது. எவ்விதமான சிக்கலும் இல்லாதது. பள்ளிக்கூட ரிட்டையாட் இன்ஸ்பெக்டர் ஸ்ரீமான். எஸ். ஜி. டானியேல் அவர்கள் தம் அனுபவத்தினால் ஒருமாதத்திற்குள்ளாகத் தமிழை எழுதப் படிக்கத் தாம் கற்றுக் கொடுத்திருப்பதாகவும் ஆறுவாரத்தில் சாதாரணமாகக் கற்றுக் கொடுக்கமுடியும் என்றும் சொல்லுகிறார்கள்.

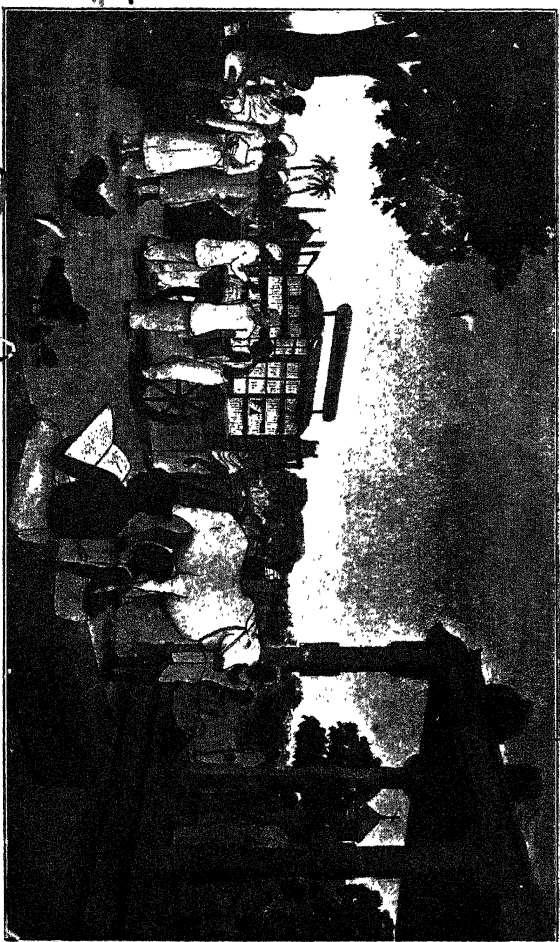
यो दद्याज्ज्ञानमज्ञानां कुर्याद्वा धर्मदर्शनम् ।
स कृत्स्नां पृथिवीं दद्यात् तेन तुल्यं न तद्भवेत् ॥

मनुः

To carry knowledge free to the doors of the ignorant, to educate them in the righteous path: nothing can be equal to that form of charity; even to give away the whole world can come to its level.

Manu.

Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there and throw one arch at least over the darker gulf of ignorance which surrounds us.

Henry David Thoreau.

RURAL LIBRARY SERVICE.

இதைச் சுலபமாகக் கற்றுக் கொடுக்கக் கூடிய சில நிழல்-படங்களை யும் (Magic Lantern slides) செய்துவைத்திருக்கிறார். இவ்வித மான படக்காட்சியால் படிப்பது மனத்தில் நன்கு பதியும். அன்றி யும் இவ்விதமான படங்களைக்கொண்டு அனேக மாணுக்கர்களுக்கு ஒரே காலத்தில் சொல்லிக் கொடுப்பதும் சுலபம்.

அமைப்பு.—எந்தக் கிராமத்தில் அதைச் சேர்ந்த பெரியோர் கள், மிராசுதாரர்கள், மடாதிபதிகள், தர்மகர்த்தர்கள், தர்ம சீலர்கள் முதலான ஜனங்கள் இம்மாதிரிப் பள்ளிக்கூடம் வைக்க விரும்பு கிறார்களோ அங்கே, அப்படிப்பட்ட பெரியோர்களில் இருவரும் பள்ளிக்கூடம் நடத்தும் உபாத்தியாயரில் பெரியவர் ஒருவருமாகச் சேர்ந்த மூன்றுபேரைக் கொண்டு ஒரு பஞ்சாயத்து நியமிக்கலாம். பிள்ளைகள் சேருவதற்குத் தக்கபடி உபாத்தியாயர்களை நியமித்து இப் பஞ்சாயத்தார் மூலமாக முன்னதாகக் கிராமத்தில் அறிக்கை செய்ய வேண்டும்.

மாணுக்கர்கள்.—சாதி, மதம் என்ற வித்தியாசம் இல்லாதபடி 14 முதல் 21 வரை பிராயமுள்ள ஆண்பிள்ளைகளுக்குக் கல்விகற்பிக் கப்படும். 21 முதல் 28 வரை வயதுள்ளவர்களைப் பஞ்சாயத் தார்கள் பிரயோஜனப்படுவார்கள் என்று எண்ணினுல் சேர்க்கலாம். உபாத்தியாயர்களுக்கு அடங்கி நடப்பதாகவும், விடாமல் எல்லா நாட்களிலும் பள்ளிக்கூடத்துக்கு வருவதாகவும், ஒப்புக் கொள்பவர் களையே சேர்த்துக்கொள்ள வேண்டும். மற்றப் பகல்பள்ளிக்கூடத் துக்குப் போகாதவர்களும் உண்மையில் படிக்கவேண்டு மென்று ஆசையுள்ளவர்களுமே சேர்த்துக் கொள்ளப்படுவார்கள். ஒவ்வொரு பிள்ளையும் தான் பணம்கொடுத்து (1) ஒரு தமிழ்ப் பாட புஸ்தகம் (2) ஒரு கணக்குப் புஸ்தகம் (3) ஒரு ஸ்லேட்டும் பென்சிலும் (4) 100 பக்கம் உள்ள கால் காகித நோட்டுப் புஸ்தகமும், காகிதப்பென் சிலும் (5) 100 புளியங்கொட்டைகள் (பாக்கு, பின்னங் கொட்டை, ஏதாவது) இவற்றைச் சேகரித்துக் கொள்ள வேண்டும்.

உபாத்தியாயர்கள்.—18 வயது முதல் 28 வயது வரையுள்ள பாலியர்களிலிருந்து தேர்ந்தெடுக்கப்படுவார்கள். இவர்கள் உற்சாகத் தோடு தேசசேவை செய்பவர்களாகவும், அற்ப அசௌகரியங்களைப் பொருட்படுத்தாதவர்களாகவும், படிக்கும் பிள்ளைகளைத் தங்கள் சகோதரர்களாகப் பாவித்து நடக்கக் கூடியவர்களாகவும் இருக்க வேண்டும். 30 வயதுக்குட்பட்ட இக்கால பாலியர்களுக்குப் புது

எண்ணங்களும் புதுநோக்கங்களும் விசாலமான யோசனைகளும் ஐக்கிப்புத்தியும் நிறைந்து இருக்கின்றன. உபாத்தியாயர்களுக்குச் சம்பள மில்லை; அவர்களுக்குத் தங்கள் ஊரிலிருந்து வரப்போகச் செலவும், இனுமான சாப்பாடு வசதியும் ஏற்பாடுசெய்ய வேண்டும்.

படிப்பின் விவரம்.—பின் சொல்லி யிருக்கிறவைகளில் பாடங்கள் சொல்லிக் கொடுக்கப்படும்.

தமிழ்ப் பாஷை.

1. சாதாரண இள நடையிலான தமிழில் ஏற்படும் பாட புஸ்தகத்திலுள்ளவை.

2. அதிகமான கூட்டெழுத்தும் கடினமும் இல்லாத கையெழுத்துப் பிரதிகளிலிருந்து படித்து எழுதுதல்.

3. பாட புஸ்தகத்தில் உள்ளதும் இல்லாததுமானவைகளிலிருந்து சொல்லுவதைக் கேட்டு எழுதுவது.

4. உலகத்தில் அறிந்த காரியங்களைப் பற்றிச் சிறு வியாசம் எழுதுதல்; பந்துக்களுக்கும் சினேகிதர்களுக்கும் கடிதம் எழுதுதல்; தன் தொழிலைப்பற்றிக் காகிதம் எழுதுதல்; தபாலில் மணியார்டர், ரிஜிஸ்டர், இன்ஷ்யூர் முதலியவை செய்தல்.

கணக்கு.

1. கூட்டல், கழித்தல், பெருக்கல் வகுத்தல்—4 ஸ்தானம் வரை போடவேண்டியது

2. வீசம், அரைக்கால் முதலிய பின்னங்களின் உபயோகத்தை இங்கிலீஷ் தமிழ் கணிதப்படி அறிய வேண்டியது.

3. பெருக்கல் வாய்ப்பாடு 12 × 12வரை மனப்பாடமும் அவற்றின் உபயோகமும்.

4. சாதாரணமாக வழக்கத்திலுள்ள அளவை, நிறை, காலம், பணசம்பந்தமான வாய்ப்பாடுகள் மனப்பாடமும் அவற்றின் உபயோகமும்.

5. தினசரி வாழ்க்கையில் ஏற்படும் கொள்ளல் கொடுத்தல், கூலிக்கணக்குப் பார்த்தல், சில்லறை வட்டி கூட்டுதல் முதலியன.

இவ்வேற்பாட்டுக்கு எல்லோரும் சகாயம் செய்யக்கூடும். பணக்காரர்கள் பணம்கொடுத்தும், ஏழைஜனங்கள் கைங்கரியம் செய்தும், புத்திசாலிகள் ஆலோசனைகளைத் தெரிவித்தும், பாலியர்கள் சேவை செய்தும், எல்லோரும் இதைப்பற்றி நினைத்தும் பிறருக்குச் சொல்லியும் சகாயம் செய்யலாம்.

தமிழ் நூற் பரப்பு

சென்னை ஹைகோர்ட்டு அட்வோகேட்
வே. நாராயண ஐயர் அவர்கள் எழுதியது

சென்னை புஸ்தகாலயப் பிரசார சங்கத்தார் புஸ்தகாலயங்களுக்கு உரிய தமிழ்நூல்களின் அட்டவணை யொன்றைத் தயார் செய்யும் கமிட்டியில் ஒருவனாக என்னை நியமித்தபோது, தமிழ்நூற் பரப்பை ஒருவாறு கண்டறிய வேண்டியதாயிருந்தது. அவ்வாறு முயன்றபோது எனக்குத் தோன்றிய எண்ணங்களை இங்கே குறிப்பிடுகிறேன்.

தமிழிலே மிகச்சிறந்த நூல்களாக அமைவன பக்திநூல்களேயாம். அவை பலவும் சுலபமான நடையிலே அமைந்துள்ளன; கேட்போர் மனத்தை உருக்கும் சொல்லமைதி பெற்றுள்ளன. தமிழ் நாடே பக்தி மார்க்கத்தை உலகு எங்கும் பரப்பியது என்று அறிஞர் கருதுவர். தேவாரம், திருவாசகம், நாலாயிர திவ்யப்பிரபந்தம், தாயுமானவர் பாடல்கள், பட்டினத்தடிகளின் பாடல்கள், திருப்புகழ் முதலிய அருணகிரிநாதரின் நூல்கள், அருட்பா ஆகிய இவை எல்லாம் பாடல்களாகவே அமைந்துள்ளன எனினும் சுலபமான நடையிலே இசையிலே இருப்பன; ஆதலால் இவை தமிழ் மக்களால் இன்றும் பெரிதும் பாராட்டப்படுகின்றன.

கம்பராமாயணம் வில்லிபாரதம் என்னும் இதிகாச ரத்னங்கள் இரண்டும் தமிழிலே பக்தி வெள்ளங்களாய் பெருகி எழுந்தன என்பதே பக்திக்குத் தமிழ்மொழி அநுகுணமாக இருப்பது என்பதை விளக்குகின்றது. ஆழ்வார்களின் பாடல்களிலே காணப்படும் பக்தி இவற்றிலும் காணப்படுவதால் கம்பரும் வில்லியாரும் கம்பநாட்டாழ்வார் என்றும் வில்லிபுத்தூராழ்வார் என்றும் பெருமையாக மதிக்கப்பட்டனர்.

தமிழ்ப் பொதுமக்களுக்கு இவ்வகைப் பாடல்களிலே இன்றும் கவனம் அதிகம் உண்டு. எழுத்துக்கூட்டத் தெரிந்தும் தெரியாதும் இருக்கிற நிலையிலேயே தமிழ் மக்கள் பெரும்பாலாரும் இவ்

வகைப் பாடல்களைக் கற்றுப் பாடிப் பக்தியிலே ஆழ்கின்றனர். ஆதலின் இவை பலவும் ஒவ்வொரு பொதுப் புஸ்தகாலயத்திலும் வைக்கப்படின் மிகவும் பயன்படுவன. இவையில்லாத புஸ்தகாலயங்களை தமிழ்ப் பொதுமக்கள் பயன்தரும் புஸ்தகாலயங்களாகக் கருதமாட்டார்கள்.

இரண்டாவதாக, தமிழ் நூல்களிலே முக்கியமானவை நீதிநூல்களே. இவை பெரும்பாலும் சிறுவர் சிறுமியர் கற்கும் இயல்பு வாய்ந்தன; செய்யுட்களாக அமைந்திருப்பினும் இவற்றிற்குத் தெளிவான உரைகளைப் பலர் இயற்றியுள்ளார்கள்; நீதியுரைகளுக்கு உதாரணங்களாகச் சிறு கதைகளையும் வசன நடையிலே எழுதியுள்ளார்கள். ஆகவே, இவையும் தமிழ் நாட்டிலே பலரும் புஸ்தகாலயங்களில் எதிர்பார்க்கும் நூல்கள் ஆவன. ஆத்திசூடி, கொன்றை வேந்தன், வெற்றிவேற்கை, வாக்குண்டாம், நல்வழி, நன்னெறி, நீதிவெண்பா, நீதிநெறிவிளக்கம், இன்னாநாற்பது, இனியவை நாற்பது, நான்மணிக்கடிகை, திரிகடுகம், ஏலாதி, நாலடியார், திருக்குறள் இவற்றை முறையே உரைகளின் உதவிகொண்டு கற்றால், அதன்பின் பண்டைத் தமிழ்க் காவியங்களையும், எட்டுத்தொகை, பத்துப்பாட்டு முதலியவைகளையும் தாமே கற்றுணர்வது கூடும்.

இவைதவிர, முன்காலத்திலே தமிழிலே பிரசித்திபெற்றன புராணங்களும் கோவை, உலா, பிள்ளைத்தமிழ் முதலிய பிரபந்த வகைகளுமேயாம். இவை புஸ்தகாலயங்கள் எல்லாவற்றிற்குமே இன்றியமையாதன என்று கூறுவதற்கில்லை. இவற்றிலே முக்கியமானவற்றை ஆறுமுக நாவலர் முதலிய உபகாரிகள் தெளிவான வசன நடையிலே அமைத்து உதவியிருக்கின்றார்கள். ஆகவே, அவர்கள் பதிப்பித்துள்ள கந்தபுராண வசனம், பெரியபுராண வசனம், திருவிளையாடல் வசனம், அரிச்சந்திரபுராண வசனம் முதலியவை புஸ்தகாலயங்களுக்கு உரியவை என்று கருதப்பட்டன.

இவ்வகை வசனநூல்கள் தமிழிலே தேர்ச்சியடையாத பலரும் வாசித்துப் பயன் பெறுமாறு அமைந்துள்ளன; இவற்றோடு இவ்வாறே உதவும் கம்பராமாயண வசனம், வால்மீகி ராமாயண வசனம் வில்லி பாரத வசனம், வியாஸ பாரத வசனம் ஆகிய நூல்களும் ஒவ்வொரு புஸ்தகாலயத்திலும் அவசியம் இருக்கவேண்டிய நூல்களாகும்.

தமிழ்நூற் பரப்பை நோக்குவோர்க்கு வசனநூல்களிலே பல ஒரு நூற்றாண்டுக் குள்ளேயே எழுந்தன என்னும் உண்மை புலப்படும். முற்காலத்திலும் சிற்சில உரையாசிரியர் வசன நடையைக் கைக்கொண்டனர் எனினும் ஒழுங்காகச் செல்லும் வசனநடையிலே நூல்களை இயற்றினர் அல்லர்; பாட்டுக்குள்ள இலக்கணங்களை வசன நடையிலும் புகுத்தி வந்தனர். நூதன வழியிலே வசனநூல் இயற்றியவர் வீரமாமுனிவரேயாவர். அவர் இயற்றிய பரமார்த்த குரு கதை வசன நடைக்குச் சிறந்த உதாரணமாகும். பின்பு, ஒரு நூற்றாண்டுக்கு முன் 'பஞ்சதந்திரம்' என்னும் வசன நூல் தாண்டவராய முதலியாரால் இயற்றப்பட்டது. அது முதல் அநேக நூல்கள் வசன நடையிலே எழுந்துள்ளன. ஆயினும் வசனமெழுதுவோர் பலரும் சந்தியைக் கையாண்டும் செய்யுட்பிரயோகங்களை அமைத்தும் எதுகை மோனை சந்தம் ஓசை முதலிய பாட்டியல்புகளைப் புகுத்துவது வசன நடைக்கு ஒரு பெருமை என்று கொண்டும் எழுதி வந்தனர். சமீப காலத்திலேதான் இவ்வுணர்ச்சி மாறுபட்டது. பாட புஸ்தகங்கள் பெரும்பாலும் சந்திவிதிகளை நீக்கியும் பாட்டியல்புகளை விடுத்தும் சுலபமாய்த் தெளிவாய் விளங்கும் நடையிலே அமைக்கப்பட்டன. ஆகவே, தமிழ்மொழியை உபாத்தியாயர் உதவியின்றிப் புஸ்தகமூலமாகவே கற்றுக்கொள்ள விரும்பும் பொது ஜனங்களுக்கு இவை மிகவும் பயன்படுவன ஆயின. இதுபற்றியே, பல பாட புஸ்தகங்கள் புஸ்தகாலயத்திற்குரிய முதல் அட்டவணையிலே சேர்க்கப்பட்டுள்ளன.

இந்தியர் பலரும் பண்டைக்காலாகக் கதைகள் கட்டுவதிலே தேர்ச்சி பெற்றவர்கள் எனினும், வசன நடையின் அழகையும், கதைப்போக்கை நன்கு அமைக்கும் திறனையும், வாசிப்போர் கண் முன் கதாபாத்திரங்கள் தோன்றுமாறு வருணிக்கும் திறனையும், அவர்களுடைய தன்மைகளை விளக்கும் திறனையும் கருதியே நவீனங்கள், சிறுகதைகள், நாடகங்கள் இவற்றைத் தமிழர் கையாளவில்லை.

நாற்பது ஐம்பது வருஷங்களாக இவ்வகையிலே தமிழாசிரியர் முயன்று வருகின்றனர். ஆயினும், இத்துறைகளிலே அநேகர் முயன்று வருவதால் நூற்பரப்பிலே இப்பகுதிகள் மிக விரிந்து மிளிர்கின்றன. இவற்றுள் சிறந்தவற்றை ஆய்ந்து எடுத்து அட்டவணையிலே சேர்ப்பது மிகவும் கடினமான வேலையாக இருந்தது. தமிழ் வல்லோர் பலர் இவற்றிற் பெரும்பான்மையைக் கற்பதில்லை;

ஏனெனில் இவற்றுட் பல, பிழைகள் பொருந்தி தமிழறிவாளிகள் அருவருக்கத்தக்க நடையிலே அமைந்துள்ளன. எனினும், தமிழறிவாளிகளிற் சிலரேனும் இவற்றை யெல்லாம் வாசித்து, சிலாக்கியமானவைகளைப் பொறுக்கி யெடுத்து அவைகளின் பெருமைகளை விகாசப்படுத்தி உதவ வேண்டும்.

இறுதியாக, தமிழிலே சரித்திரம் சாஸ்திரங்கள் இவை சம்பந்தமான நூல்கள் இல்லையென்றே சொல்லலாம். பாடசாலைகளிலே சிறுவர் சிறுமியர் தாய்மொழியின் மூலமாக இவற்றைக் கற்க வேண்டுமென்ற புதிய நோக்கத்தை அநுசரித்து, சிற்சில நூல்கள் இப்போது எழுந்துள்ளன. இப்பகுதியிலே இன்னும் பல நூல்கள் எழுதப்பட்டு, சரித்திரம் சாஸ்திரங்கள் இவை பலவற்றையும் தமிழ் மக்கள் தாய்மொழியின் மூலமாகவே கற்றுணரக்கூடிய வகையிலே அமையவேண்டும் என்பதை விஸ்தரிக்க வேண்டியதில்லை. இத்துறைகளிலே மிக்க மேம்பாடுற்றுள்ள மேனாட்டார் கையாளும் பதங்களுக்கு ஏற்ற தமிழ்மொழிகளைத் தேடிக் காண்பது சிரமமே. ஆயினும், இவ்வழியிலே முதலிலே இறங்குவோர் அவர்கள் கையாளும் தமிழ்ச் சொற்கள் ஆங்கிலத்திலோ லத்தீனிலோ என்ன சொற்களுக்காக உபயோகப்படுவன என்பதை ஆங்காங்கு குறித்துச் சென்றால், நாளடைவிலே இவ்வகைத் தமிழ் சொற்களிலே சில தமிழ்நாட்டில் வேரூன்றிவிடும் என்று எதிர்பார்க்கலாம் அன்றோ? புஸ்தகாலயச் சங்கத்தார் இத்துறைகளிலே முயன்றுவரும் நூலாசிரியர்களுக்கு உதவி அவர்களுடைய புஸ்தகங்களைப் பெரிதும் பாராட்டி ஒவ்வொரு புஸ்தகாலயத்திலும் அவைகளை வாங்கி வைத்தால் தமிழருக்குச் சாஸ்திரப் பயிற்சி சொற்ப காலத்திலே ஏற்படுமன்றோ ?

இனி, தமிழ்ப் புஸ்தகசாலையிலேயே அமர்ந்து பாடல்களையோ வசன நூல்களையோ படிப்போருக்கு உதவுமாறு சிறந்த அகராதிகள் ஒவ்வொரு புஸ்தகாலயத்திலும் இருத்தல் அவசியம் என்று சொல்லவும் வேண்டுமோ ? இராகங்களையும் தாளங்களையும் பண்களையும் நன்கு விளக்குவனவாகி, பாடுவதற்கென்றே எழுதப்பெற்று தொன்றுதொட்டுப் பாடி அநுபவிக்கப்பட்டுவரும் நூல்கள் தமிழிலே எவ்வளவோ உள்ளன என்பதை அறியாமல் தற்காலத்துப் பாடகர்கள் பலர் தெலுங்கு, மாராட்டிரம், ஹிந்துஸ்தானி முதலிய பாஷைகளிலே அமைந்த பாடல்களையே பெரிதும் கையாளுகின்றனர். தமிழைப் போற்றும் சிலரும் பாட்டுகளின் ஸாஹித்தியத்தைச் சரி

வரத் தெரிந்து கொள்வதில்லை. இதுபற்றியும், தமிழ்மக்களுக்கு இசையிலுள்ள பேரவாவைக் கருதியும், இராமநாடகக் கீர்த்தனை, பாரதக் கீர்த்தனை, நந்தனார் சரித்திரக் கீர்த்தனை, கந்தபுராணக் கீர்த்தனை, பழனியாண்டவர் கீர்த்தனை, சர்வசமயசமரசக் கீர்த்தனை முதலிய நூல்களும் மேலே கூறப்பட்ட பக்தி நூல்களோடு புஸ்தகாலயங்களுக்கு உரியனவாக அட்டவணையிலே சேர்க்கப்பட்டுள்ளன.

தமிழ் நாட்டு நூதன நூலாசிரியருள் சிறந்து விளங்கிப் பாட்டிலும் வசனத்திலும் வன்மைபெற்று விளங்கும் பல நூல்களை எழுதி யுதவிய ஸ்ரீமான் சுப்பிரமணிய பாரதியாரின் நூல்கள் இல்லாத புஸ்தகாலயம் புஸ்தகாலயமாகாது என்று கருதி அந் நூல்கள் பலவும் முதல் அட்டவணையிலேயே சேர்க்கப்பட்டுள்ளன.

உள்ளத்தில் உண்மையொளி புண்டாயின்
வாக்கினிலே ஒளி யுண்டாகும் ;
வெள்ளத்தின் பெருக்கைப் போற் கலைப்பெருக்கும்
கவிப் பெருக்கும் மேவுமாயின்
பள்ளத்தில் வீழ்ந்திருக்குங் குருடரெலாம்
விழிபெற்றுப் பதவி கொள்வார் ;
தெள்ளுற்ற தமிழமுதின் சுவைகண்டார்
இங்கமரர் சிறப்புக் கண்டார்.

ஆதலின், தமிழ்க்கோயில்கள் நாடெங்கும் அமைக்கப்பெற்று, ஆங்கு மக்கள் யாவரும் சென்று கல்வி பெறுமாறு உதவ முயலும் இப்புஸ்தகாலயப் பிரசார சங்கத்தாரின் காரியம் கைகூடுமாறு,

நிதி மிகுத்தவர் பொற்குவை தாரீர் !
நிதி குறைந்தவர் காசுகள் தாரீர் !
அதுவுமற்றவர் வாய்ச்சொலருளீர் !
ஆண்மையாள ருழைப்பினை நல்கீர் !
மதுரத்தே மொழி மாதர்களெல்லாம்
வாணி பூசைக் குரியென பேசீர் !
எதுவு நல்கியிங் கெவ்வகையானும்
இப்பெருந்தொழில் நாட்டுவம் வாரீர் !

புஸ்தகாலயம்

பிரஸிடேன்ஸி காலேஜ் தமிழாசிரியர்
கா. நமச்சிவாய முதலியாரவர்கள் எழுதியது

மாந்தர்க்கு அறிவும் ஆராய்ச்சியும் விருத்தியாகப் புஸ்தகங்கள் அவசியமாம். அப்புஸ்தகங்கள் அனுபவம் பெற்ற அறிஞர்களால் ஆக்கப்படுவனவாகும். அரசர்களாலும், அறிஞர்களாலும், மடாதிபதிகளாலும் சேகரிக்கப்பெற்று, ஓரிடத்தில் அமைத்துவைக்கப்படுவதே புஸ்தகாலயமாகும். இவ்வகைய புஸ்தகாலயங்கள் நெடுங்காலந்தொட்டே நமது நாட்டில் ஆதரிக்கப்பட்டு வந்துள்ளன. கடைச் சங்க காலத்திலும் மதுரையின்கண் புஸ்தகாலயம் வைக்கப்பட்டிருந்தமை அனைவரும் அறிந்ததே. பின்னர் திருவாவடுதுறை, தருமபுரம், திருப்பனந்தாள் முதலிய இடங்களிலும் ஏராளமான சுவடிகள் சேர்த்து வைக்கப்பட்டுள்ளன. திருவிடைமருதூர் முதலிய கோயில்களிலும் இத்தகைய புஸ்தகாலயங்களுண்டு.

தஞ்சாவூர் அரசர் மாளிகையில் இன்றும் விளங்கும் புஸ்தகாலயம் சிறந்ததென்பது பலரும் அறிவர். சென்னைத் துரைத்தனத்தார் சேமித்து வைத்துள்ள கையெழுத்துப் புஸ்தகசாலையும், அச்சுப் புஸ்தகசாலைகளும் சிறந்து விளங்குகின்றன. வித்தியாதிகாரிகளும் கலாசாலை, உயர்தரப்பாடசாலை, ஆரம்ப பாடசாலை முதலிய இடங்களில் புஸ்தகசாலை யிருத்தல் வேண்டுமென்று வற்புறுத்தி வருகின்றனர். அதன்பயனாக, ஆங்காங்கே நல்ல புஸ்தகசாலைகள் இப்பொழுது ஏற்பட்டுவருகின்றன.

இத்தகைய புஸ்தகசாலைகளாலும் மாந்தர்க்கு நல்லறிவு பரவ வசதி யேற்படவில்லை. அதற்குக் காரணம், நகரங்களிலும் கிராமங்களிலும் வீடுகளிலும் புஸ்தகாலயங்கள் ஏற்படாமையேயாம். புஸ்தகாலயங்களில் சென்று பார்த்தாலும் நூற்றுக்கு சுமார் 97 வரையில் அங்கில புஸ்தகங்களே காணப்படுகின்றன. தேச பாஷைகளிலுள்ள நூல்கள் மிகச் சிலவே. அதற்குக் காரணம் மாந்தர் தேச பாஷைகளில் ஊக்கங்கொண்டு நூல்களை வாங்கிப் படியாமையேயாகும்.

அங்கிலத்தில்புஸ்தகாலயப் பிரசுரங்களென்றே நூல்கள் வெளியிடப் படுகின்றன. அவையெல்லாம் நல்ல கடிதத்தில் சுத்தமான எழுத்துக் களால் பதிக்கப்பெற்று, அழகாகக் கட்டப்பெற்று வெளிவருகின் றன. அவற்றையெல்லாம் ஆங்கிலமறிந்தவர்கள் பெருந்தொகை கொடுத்து வாங்குகின்றனர் ; படிக்கின்றனர் ; பாராட்டுகின்றனர் ; தேச பாஷையிலோ அத்தகைய சிறப்புப்பெற்ற பதிப்புக்கள் இன் னும் வெளிவந்தில.

இதற்குப் பெரும் பொருளாளிகளும் நல்லறிவு வாய்ந்த புலவர் களும் சேர்ந்து ஒத்து உழைக்கவேண்டும். பொருளாளிகள் பொருள் செலவு செய்து நல்ல நூல்களை அச்சேற்றுதல் வேண்டும். அறிஞர் கள் அவர்கட்கு உதவியாக நின்று நூல்களை யாராய்ந்து சுத்தப்பிர திகளாகத் தருதல் வேண்டும்; புதிய புதிய நூல்களை இயற்றித் தரு தல்வேண்டும்; அந்நிய பாஷைகளிலுள்ள அரிய செய்திகளை மொழி பெயர்த்தல் வேண்டும். இவ்வாறு செல்வரும் புலவரும் சேர்ந்து உழைத்தாலன்றி நம் நாடு நல்ல நிலையை யடையாது. அவ்வாறு வெளியிடப் பெறும் நூல்களை மாந்தர் வாங்கிப் படித்து அறிவை விருத்திசெய்துகொள்ளல்வேண்டும். ஜப்பான் முதலிய நாடுகளில் வண்டியிழுக்கும் கூலியாளரும் தினசரிப் பத்திரிகைகள் வாங்கிப் படிக்கின்றனர். இங்கிலந்து முதலிய நாடுகளில் மணிதோறும் வெளிப்படும் பத்திரிகைகளும் உளவாம். ஒவ்வொரு விஷயத்திற் கும் ஒவ்வொரு பத்திரிகையாக எத்துணையோ பத்திரிகைகள் வெளி வருகின்றன. தினப் பத்திரிகைகளும் வாரப் பத்திரிகைகளும், பட்சப் பத்திரிகைகளும், மாதப் பத்திரிகைகளும் எண்ணிறந்தன. பழைய நூல்களைப் புதிது புதிதாகக் கண்ணைக் கவரத்தக்க விதமாக வெளியிடுகின்றனர். புதிய விஷயங்களை நாள்தோறும் வெளியிட்டுக் கொண்டே வருகின்றனர். இப்படியெல்லாம் செய்து உழைத்தா லன்றி நமது நாடு ஒரு நாளும் முன்னுக்கு வராது.

நமது நாட்டில் ஒரு நூலை யொருவர் முதலில் வெளியிட்டால் பின்னுள்ளோர் அதனை யப்படியே வெளியிடுவர். சிலர் அந்நூலைப் பிழை மலிய அச்சிட்டு 'அவர் பிரதிக்கு இணங்க' என்று வெளி யிடுவர். ஆராய்ந்து பார்த்தால் பின் பதிப்பில் எண்ணிறந்த பிழைகள் காணப்படும். இந்நூல்களை யச்சியற்றுவோர் பெரும் பாலார்க்குக் கல்வியறிவேயில்லை. அவர்கள் ஒரு புலவரிடம் காட்டித் திருத்தி யச்சிடவும் மனமில்லாதவராகி அச்சடிக்குவோரையே ஒப்

பிட்டுப் பார்க்கும்படி செய்து வெளியிடுவர். இவ்வாறெல்லாம் பாழ்பட்ட நிலையில் வந்துள்ள சிறந்த நூல்கள் எண்ணிறந்தன. சில அச்சுக்கூடங்களில் இவ்வளவு அடுக்கினால் இவ்வளவு கூலி என்ற ஏற்பாடு உண்டு. தேசிங்குராஜன் கதையை யடுக்குபவன், முன்னரே வேறொருவன் அடுக்கி வைத்த நல்லதங்காள் கதையை எடுத்து வைத்துவிட்டுக் கூலி வாங்கிக்கொண்டு போய்விடுவான். வெளியிடுவோர் அதனை யப்படியே அச்சிடுவர். வாங்கி வாசிப்பவர்கள் தேசிங்குராஜன் கதையில் நல்லதங்காள் கதையும் சேர்த்து வாசிப்பர். இப்படி ஏமாற்றுகிறவர் ஒருவர்; ஏமாற்றப்படுவோர் ஒருவர்; ஏமாறிப்போவோர் ஒருவராக ஏற்படும். இப்படியெல்லாம் நூல்கள் சீர்குலைந்து கேடழிந்தால் என்ன நன்மை நமக்கு உண்டாகும்? இவற்றையெல்லாம் பெருக்கி யெழுதினால் ஒரு பாரதமாகமுடியும்.

இத்தகைய சீர்கேடுகளை யொழித்து நூல்களை நலம்பெற அச்சிட்டு ஆங்காங்கே புஸ்தகாலயங்களை அமைப்பதற்குச் சென்னை புஸ்தகாலய சங்கத்தார் பெரிதும் உழைத்து வருகின்றனர். இவர்கள் புஸ்தக அட்டவணை யொன்று தயார் செய்து வெளியிட்டிருக்கின்றனர். இவர்களது நோக்கமும் முயற்சியும் நலம் பெறுவனவாக.

படிப்பில்லாதவர்களுக்கு அறிவூட்டுதல்

கும்பகோணம் கவர்மெண்டு காலேஜ் பண்டிதர்
ஏ. எம். சடகோப ராமானுஜாசாரியார் அவர்கள் எழுதியது

நம்மிந்தியாவானது முன்காலத்திற் கல்வியறிவாற் சிறந்த நாடாயிருந்தது. மற்றத்தேசங்களிலும் ஞான ஒளியைப் பரப்பிற்று. இவ்விந்தியாவிலுண்டான புத்தமதஞானக்கொள்கைகளை தீபெத்தியர் சீனர் முதலியோர் ஆதரித்து அம்மதத்தைத் தழுவினர். அவர்கள் நேரில் இங்கு வந்து கற்றுக்கொண்டும் சென்றனர். இந்திய வேதாந்தமுதலிய சாஸ்திரங்களை மற்ற அன்னியரும் விரும்பி கற்கிறார்கள். தக்ஷசிலை, உஜ்ஜயினி, அஜந்தை, காசி, நளந்தை, காஞ்சி முதலான விடங்களில், முன்காலத்தில், வடமொழிச் சகல கலைகளும் கற்பிக்கப்பட்டன. தென்னாட்டிலும் பாண்டியவரசர் மதுரையிற் றமிழ்ச்சங்க மேற்படுத்திப் பல்கலைகளையும் பல்குவித்தனர். இவ்விடங்களிற் புத்தகசாலைகளு மிருந்தன.

மேற்சொல்லிய விடங்களிலும் இன்னும் மற்ற விடங்களிலுமிருந்த சித்திரவேலைகள், இன்றும், அந்நியர் வியப்புக்குக் காரணமாயிருக்கின்றன. டெசிமல் என்னும் தசாம்சபின்னமாகிய கீழ்வாயிலக்கத்தை இந்தியரிடமிருந்து பெற்றதாக மேனாட்டார் ஒப்புக்கொள்கின்றனர். வைத்தியசாஸ்திரம் பூர்வகாலத்திலேயே அரபி முதலிய பாஷைகளில் மொழிபெயர்க்கப்பட்டு அவர்கள் மூலம் மேனாடுகளுக்கும் எட்டிற்று. இப்படி பலதுறைகளிலும் இந்தியா அக்காலத்தில் மற்ற தேசங்களுக்கு வழிகாட்டியாயிருந்தது.

சிறிதுகாலமாய் நம் நாடு அந்யாக்ராந்தமாய் வரவர ஏழை தேசமாய்க்கொண்டு வருகிறபடியால் சாதாரணஜனகல்வி சுருங்கி விட்டது. நம்மிராஜதானியில் நூற்றுக்குத் தொண்ணூற்றுமூன்று பேர் எழுதப்படிக்கத் தெரியாதவர்கள். பழைய மூடநம்பிக்கை மூடப்பழக்க முதலியவற்றைக் கைவிடாதவர்களாயிருக்கிறார்கள். ஜாதிவித்தியாசங்கள், பொறாமை, மதச்சண்டை முதலியவை நாளுக்குநாள் மிகுந்து நம்நாட்டைக் கெடுக்கின்றன. இங்கிலையி

ளுள்ள இவர்களை உயர்வாழ்க்கைக் குரியவர்களாக்கவும், மற்றத் தேச ஜனங்களுக்கொப்ப சுயஆட்சிக்குவேண்டிய அறிவை இவர் களையும் பெறும்படி செய்து தங்கள் கடமைகளைச் செய்தற்குரியோ ராகவும் ஜனநாயகர்கள் பாடுபடவேண்டும். மற்ற எல்லாதேசத்துச் சனங்களும் சுயஆட்சி நடத்துவதற்குப் போதுமான அறிவை யுடைத்தானவர்களாயிருப்பதுபோல், நம்நாட்டுச் சாதாரண ஜனங் களிலொவ்வொருவரும் தம் அந்தஸ்துக்கு தகுந்த கல்வியறிவுடைய வராயிருக்கவேண்டிய தவசியமல்லவா?

இவற்றிற்கெல்லாம் சாதனமாயிருப்பது புஸ்தகாலய ப்ர சாரமே என்று மேனுட்டார் கண்டுபிடித்து அதைக்கையாண்டு சித்திபெற்று வருகிறுர்கள். கொஞ்சம் படித்தவர்கள் மேல்மேல் படிப்பதற்கநுகூலமாயும், அதிகமாய்ப் படித்தவர்கள் அந்நியநாட்டு அபூர்வ சாஸ்திர சம்பந்த நூல்களை கற்பதற்கனுகூலமாயும் இப் பிர சாரம் தேவையாயிருக்கிறது. ருஷியாவிலும், இந்தியாவைப் போலவே படியாதவர்கள் ஜாஸ்தியாயிருந்தார்கள். இப்போது பத்துவருஷமாகக் கிராமாந்தரப் புஸ்தகாலய ப்ரசாரமூலம் அங்கு அறியாமை நீங்கிவருகிறது.

இந்தியாவிலும் இந்த ப்ரசாரம் பத்துவருடமாக நடந்து வருகிறது. இந்தப் புஸ்தகாலய ப்ரசாரத்தைப் பரோடாவிற் செய்துபார்த்து சித்திபெற்றுவருகிறுர்கள். தெலுங்குதேசத்திலும் இப் பிரசாரம் வலுத்துக்கொண்டு வருகிறது. அங்கு இப்போது சுமார் முப்பது ப்ரசாரப் புஸ்தகாலயங்களிருக்கின்றன. நம் நாட் டிலும் கிராமாந்தரங்களிற் படிப்பில்லாமலிருக்கிற ஜனங்களுக்குள் தேசபாஷைகளின் மூலமாய் அறிவை விருத்திசெய்வதற்கு, சென்னை புஸ்தகாலய ப்ரசார சங்கத்தார் இவ்வியக்கத்தைப் பலப்படுத்திக் கொண்டுவருகிறுர்கள்.

நம்மிந்தியாவில் நூற்றுக்குத் தொண்ணூறுபெயர் கிராமாந் தரங்களில் வசிப்பவர்கள். இவர்கள் அநேகமாய்ப் படிப்பில்லாத வர்கள். அக்காலத்தில், வயதுசென்ற படிப்பில்லாத புருஷர், ஸ்த்ரீ கள் குழந்தைகள் முதலானவர்களுக்கு, பௌராணிகர், கதை செய் பவர், பலவகை வாத்தியக்காரர்கள், நாடகக்காரர், பாடிப்பிச்சை யெடுப்போர், விகடகவிகள் முதலியவர்கள், சிறிது ஞானத்துக்கு காரணமாயிருந்தார்கள். கோயில்கள், தீர்த்தத்துறைகள் சத்திரம் சாவடி முதலியவைகளும், கேள்வி ஞானத்துக்கு வாயில்களாயிருந்

தன. இக்காலத்து ஜனங்களுக்கு அவ்வளவு ஞானம் மாத்திரம் கிடைத்தாற் போதாது. மற்றத்தேசங்களிற் சாதாரண ஜனங்களும் சுயஆட்சி நடத்துவதற்கும் உயர்ந்தமாதிரியிற் கைத்தொழில் முதலியவைகளை விருத்திசெய்வதற்கும் வேண்டிய அறிவையுடைத்தாயிருக்கும்போது, நம்மவர்மாத்திரம் மிகுந்த ஈனஸ்திதியிலிருப்பது பரிதாபகரமானதல்லவா?

யுனிவர்ஸிட்டியார் உயர்தர கல்வியை கவனிக்கிறார்கள். கவர்மெண்டாரும் லோகல் போர்டாரும் பாலர்களின் படிப்பை கவனிக்கிறார்கள். கிராமாந்தரங்களிற் படிப்பில்லாத வயதுசென்ற ஸ்த்ரீ புருஷர்களின் கல்வி விஷயமாய்ப் போதுமான்படி பணவுதவிசெய்ய அரசாங்கத்தார் சக்தியற்றவர்களாயிருக்கிறார்கள். ஆகையால் தேச முன்னேற்றத்தை விரும்பும் பிரமுகர்களே இவ்விஷயத்திற் றலையிட்டுக் காரியத்தைச் செய்யவேண்டியதாயிருக்கிறது. புஸ்தகமூலமாய் அறிவைப் பரவச்செய்வதுமாத்திரம் இவர்கள்செய்யக்கூடியது என்று சிலர் நினைக்கக்கூடும். சினிமா முதலிய படக்காட்சிகள் உபதேசங்கள் உபந்யாஸங்கள் மூலமாய் இவ் வயதுசென்றவர்களுக்குப் படிப்பில் ஆதுரத்தையுண்டாக்கி, அவர்களை நாளடைவில் எழுதப்படிக்கத் தெரிந்தவர்களாக்கி, அவர்கள் ஜீவனத்துக்குத் தகுந்த துறைப்புத்தகங்கள், பத்திரிகைகள் முதலியவற்றை யதேஷ்டமாய் வாங்கி தினந்தோறும் வாரந்தோறும் தவறாமல் அவர்களுக்குத் தபால்மூலமாய்க் கிட்டும்படிசெய்து—இவ்விதமாக—கிராமாந்தரங்களில் அறிவைப் பரவும்படிசெய்வதும் இப்புஸ்தகாலயப்ரசாரகாரரின் நோக்கமாகும்.

நம் கிராமாந்தரங்களில் வசிக்கும் ஸ்த்ரீ புருஷர்களும் பிள்ளைகளும், விவசாயம், அதுசம்பந்தமான கைத்தொழில், முதலிய வேலைகளுக்குத் தினந்தோறும் சென்று, தங்கள் ஜீவனோபாயங்களைத் தேடவேண்டியவர்களாயிருக்கிறார்கள். காலேஜ் ஹை ஸ்கூல்களிற் சொல்லிக்கொடுக்கும் படிப்பு, அப்பிள்ளைகளின் பிற்கால வாழ்க்கைக்கே உபயோகமுற்றதா யில்லாமலிருக்கும்பொழுது இவர்களுக்கு அவ்வித கல்வி உபயோகப்படுமா? கணக்கிற் சிறிது ஞானம் ஒவ்வொருவருக்கும் அவசியம் வேண்டியது. அமெரிக்காவில் விவசாயிகள், சாஸ்திரமுறைப்படி விவசாயம் செய்து, அதுசம்பந்தமான கைத்தொழில்களிலும் தேர்ந்து விசேஷ லாபமடைகிறார்கள். நம்முடைய கிராமாந்தரவாசிகளும் அவர்களுடைய படிப்பையும்,

தொழில் வகையையும், கட்டுப்பாட்டுமுறை (organisation) முத லியவற்றையும் அனுசரிக்கவேண்டும். நம்முடைய கிராமாந்தர ப்ரயாணப் புஸ்தகசாலைகளும் இவர்களுக்கு வேண்டிய விவசாயப் புஸ்தகங்கள் பத்திரிகைகள் சஞ்சிகைகள் முதலியவற்றைச் தமிழிற் சேகரித்து தூரத்திலுள்ள கிராமங்களுக்கும் தினந்தோறுந் தவறு மல் தபால் மூலமாய்ச் செலவன்றியில் கிடைக்கும்படி செய்யவேண் டும். கிராமோத்தாரண சங்கத்தார் (Village reconstruction committee) கூட்டுறவுச் சங்கத்தார் (Co-operative Society) மிராசுதார் முதலியவர்களும் இவ்விஷயத்தில் அக்கரை யெடுத்துக் கொள்ளவேண்டும். இவர்களுக்கு இராப்பள்ளிக்கூடங்களை யேற் படுத்தி அவர்களுக்குவேண்டிய அறிவை சிறிது புஸ்தகமூலமாயும் பெரும்பான்மை கேள்வி மூலமாயும் பெறும்படி செய்வதும், இவர் களின் நோக்கமாகும். நெசவுதொழிற் சீர்திருத்த கல்வியையும் இவர்கள் கவனிப்பார்கள்.

புஸ்தகசாலைகள் ஏற்படுத்துவதில் புஸ்தகங்களை அதிகமாய்ச் சேகரித்தால் மாத்திரம் போதாது. அதன் உண்மையான பிர யோசனத்தைச் சாதாரண ஜனங்களும் அனுபவிக்கும்படி செய்ய வேண்டும். பெரிய புத்தகாலயங்களில் அநேக புத்தகங்கள் உபயோகப்படுத்தப்படுவதே கிடையாது. ஒரு பெரிய மனுஷன் கொடாதவனுயிருந்தாலும் அவன் பெரிய மனுஷன் என்பதற் காகமாத்திரம் அவனை ஜனங்கள் உபசரிக்கிறார்கள். அம்மா திரியே ஒரு கிரந்தாலயம் பெரிதாயிருப்பதற்காக அதை மதிக் கிறார்கள். ஆனால் அதனாற் கிடைக்கும் பிரயோசனத்திற்கு தகுந்தபடி அதை மதிக்கவேண்டும். அருமையான பலதுறைப் புத் தகங்களைச் சாதாரண மனிதனும் கவனிக்கும்படி, அவற்றினுள்ளடக் கங்களை 'கவர்ண்மெண்டு லைப்ரரி டெஸ்க்ரிப்டிவ் காட்லாக்குக்'கள் போல் ஒவ்வொரு புஸ்தகத்துக்கும் ஆசிரியர் பெயர், நுதலும் பொருள், அத்தியாயச் சுருக்கம் முதலிய முக்கிய குறிப்புகளடங்கிய புஸ்தகப்பட்டிகளிருக்கவேண்டும். அப்படிக்கில்லாவிட்டால் மலைக் காடுகளினுள்ளும் சமுத்திரத்தினுள்ளுமிருக்கும் அரும்பொருள் களைக் கிட்டி அறிவது எப்படி அருமையோ, அப்படி அருமையாய் விடும். சில புஸ்தகசாலைகளில் இருபது இருபத்தைந்து வருஷங்க ளாக, மடித்த விளிம்புத்தாள் அறுக்கப்படாமலிருக்கிற புத்தகங் களையும் காண்கிறோம்; புத்தகங்களைச் சேகரித்தலும் அவற்றைப்

பத்திரப்படுத்தலுமாத்திரம் போதுமா ? பெரிய புஸ்த்தகாலயத்தைப் பார்க்கிலும், தெரிந்தெடுக்கப்பட்ட நல்ல புஸ்தகங்களையுடைய சிறிய புஸ்தகாலயம், அதிக ப்ரயோஜனத்தைக் கொடுக்கக்கூடும். 'அகல உழுவதிலும் ஆழ உழுவது நன்று'; புஸ்தகவிநியோகி (Librarian) உக்கிராணக்காரனைப் போலிராமல் பரிமாறுகிறவனைப் போலிருக்கவேணும். மாதாந்தப் பத்திரிகைகளில் வரும் முக்கிய மான விஷயங்களின் குறிப்புகள் அங்கே காணப்படவேண்டும். ஒவ் வொரு துறையிலும் புதிதாய் வெளிப்படும் புஸ்தகங்களின் உள் ளடக்கங்களை ஆதுரமுள்ளவர்களுக்கு உபயோகப்படும்படி, அப் பொழுதைக்கப்பொழுது குறிப்புகள் மூலமாய்த் தெரிவிக்க வேண்டும்.

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SECTION III—TELUGU

తృతీయ భాగము—తెలుగు

విషయానుక్రమణిక

CONTENTS

హిజ్ యక్సలెన్సీదిరైటు ఆనరబుల్ వైకౌంటు గోషన్ ఆఫ్ హాక్‌హర్స్టు జి. సి. ఐ. ఇ., సి. బి. ఇ., వి. డి. గారి

సందేశము:—

ఈపుస్తక భాండాగారోద్యమము యీరాజధానియందిట్టి యుద్యమములలో మొదటిదని నమ్ముచున్నాను. యీ యుద్యమమును ప్రారంభించినవారి సాహసమును మెచ్చుటకు సమయమేర్పడినందులకు మిక్కిలి సంతసించుచున్నాను. రాజధాని ముఖ్యపట్టణమైన చెన్నపురికి వెలుపల గణింపదగిన పుస్తక భాండాగారములు ఒకటి లేక రెండుతప్ప వేరువున్నను లేనట్టే. ఈ యుద్యమమును అభివృద్ధిచేయగోరువారల ముఖ్యోద్దేశములలో నీరాజధానియందున్న పల్లెటూళ్లలో నివసించువారలకుపయుక్తముగానుండుటకు పుస్తకముల సమకూర్చుట ఒకటియని కనుగొన సంతసించుచున్నాను. బీద విద్యార్థులకు కావలసినజ్ఞానము నొసగగల పుస్తకములు దొరకగల భాండాగారములు లేమింజేసి ఈ దేశమునందు విద్యాభివృద్ధికి ప్రతి బంధముగాయున్నది. కక్షబేధములేక జరుపించబడబోవునదియు, కేవలము విద్యాగంధముకొఱకే విద్యా సంపాదనమును ప్రోత్సాహపఱచుటచే తమదేశస్థుల అభివృద్ధి తమ హృదయములందుగల వారలకు నచ్చవలసినదియునగు నీ యుద్యమమునకు మన రాజధానియందలి లోకోపకారులెల్లరు తమ సహాయము నొసంగుదురని వేడుకొనుచున్నాను.

గోషన్.

తొలిపలుకు

ఇండియా దేశములో ఎక్కువబలముతో జరుపబడుచు మఱి వృద్ధియగు లక్షణములతోను యున్నటువంటిన్ని అందుబట్టి నిరుత్సాహులై క్రుంగియుండు దేశాభిమానుల మనములందు ధైర్యమును నింపదగినదిగానుయున్న ఉద్యమములు కొద్దిగాయున్నవి. అందులో ఇప్పటికికొద్దిరోజులుగా జరుగుచూయుండు గ్రంథాలయోద్యమము యొకటి. ఈ గ్రంథములో జేర్పబడియున్న వ్యాసములను జూడగా నీదేశజనులు ఈ యుద్యమమును దాని నామసూచకమైన కేవలము గ్రంథాలయములగూర్చిన యుద్యమముగానేగాక అంతకంటే మిగుల విశాలభావములతో గ్రహించుచు దేశమునందలి ఏర్పడియున్న విద్యా ప్రచారక విధానములకిది యుత్యంత సహాయకారికాగలదను అభిప్రాయముగలవారై యుండుటను తెలుపుచున్నది. మఱియు ఈవైశాల్యభావములో పై యుద్యమము దానికి దేశమూల ధనమునుండికొంత భాగము ఇవ్వవలెనని బలముగా ఘోషించదగినట్టి జనపద ప్రాబల్య అంగీకారమును బొందియున్నట్లు జెప్పవచ్చును. స్వయముగా గ్రంథాలయములను స్థాపించి పోషించకపోయినను, వానికి దగిన సహాయమునైన జేయవలయునని ప్రభుత్వమువారినిన్ని స్థానిక సంస్థలనున్ను దేశములోని శ్రద్ధతో పనిచేయు రాజతంత్రనిపుణులుచాల ఒత్తిడి చేయుచున్నారు. ఈ విషయము సరియైనదనుటకు ప్రపంచములో అభివృద్ధినొందియున్న దేశములను ఉదాహరణములుగా చెప్పవచ్చును.

ఈ ఉద్యమమును ప్రారంభించి అభివృద్ధిచేయుటకు పూనుకొనినవారు ఆ విషయమై చేయుచున్న సార్థకపనులను చూడగా రాజధాని నగరములోను జిల్లాల ఇతర పట్టణములలోను ఇందుల విషయ

మై ఇదివరకు అక్కడక్కడ చెదరి చేయబడు ప్రయత్నములను ఏకో దేశ్యముతో కలసి ప్రవర్తించుటకు వారు చేయు యత్నము ఆశ్చర్యకరముగా యున్నది.

ఈ ఉద్యమ విషయమైనపని ఇప్పుడే ప్రారంభించి ప్రారంభించక యున్నది. ఇట్టి సందర్భములో ఇదివరకు మిగులకొద్దిపనే జరిగి యున్నదే, యిక జరుగవలశినపని యెంతో యున్నదే, అని దోషము చెప్పుటకు సులభమే. గ్రంథాలయములలో పనిచేయువారి నిమిత్తము ఇవ్వబడు వ్యాసములు వాటి తాత్కాలిక ఉద్దేశ్యమును సాఫల్యము చేయుటయేగాక ఆ విషయమై బుద్ధిని ప్రోత్సాహించి దాని అభివృద్ధికిగాను నూతనమార్గములను కనిపెట్టుటకు కారణములగును.

దేశోద్ధారణకుగాను ఏర్పడిన యీ నూతనమార్గాభివృద్ధి యందు మిగుల అభిమానముగలవాడుగనుక యీ యుద్యమము నెరవేరుననిచూపు శుభసూచకము నొకటిని నేను చెప్పకతప్పదు. చెన్నపట్టణమందు ఈ యుద్యమకార్య భారమును ఏకాగ్రచిత్తతయు కార్యదీక్షయుగలవారిలో నొకరైన మ.రా.శ్రీ. కే.వి. కృష్ణస్వామయ్యర్ గారు మనఃపూర్వకమై వహించియున్నారు. వీరు దేశోపకార ప్రవర్తకులయిన కొందరు ఇతరులవలెగాక, ఇతరోపకారమైన పనులలో పాటుపడువారని ఇదివరకేచూపి జనపదమునకు సేవకుడుగా ప్రవర్తించుటకు ఆరంభించియున్నారు. తమతమ వ్యవహార పరిమితిని తగ్గించుకొనుట, తమ ఉద్దేశములను సందేహములేక నిశ్చయించుకొనుట, తాము పూనుకొన్న కార్యముసిద్ధించువరకు పట్టుదలతో ఆవిషయమై శ్రమించుట, ఇవి ప్రజాసేవకులకుండవలశిన సద్గుణములు. ఇవి అన్నియు వీరియందు విశేషముగ ఆమరియున్నవి.

వి. ఎస్. శ్రీనివాసశాస్త్రి

ప్రస్తావన

1927-వ సంవత్సరము డిసెంబరు నెలలో నీ చెన్నపట్టణములో జయప్రదముగా జరిగిన యఖిలభారతీయ గ్రంథాలయసభా సమావేశము యొక్క సద్యఃఫలితముగా నీ "మద్రాసు లైబ్రేరీ అసోసియేషన్" అను సమితిపుట్టినది. ఈ సమితియొక్క ముఖ్యోద్దేశము లేమనగా గ్రంథాలయోద్యమమునున్ను దానిగుణములనున్ను సర్వజనులకు తెలుపుటయున్ను ఇదిగాక గ్రంథాలయములను స్థాపించి వాటిమూలముగా మున విద్యను వ్యాపింపజేయుటయున్ను సర్వ ప్రజలకు విద్యా ప్రదానము చేయుటయున్ను.

విద్యయొక్క విలువనున్ను దానిని వ్యాపింపజేయు భారమునున్ను అనుభవమునకు తెచ్చుకొనుటయే గ్రంథాలయోద్యమమునకు ప్రధానోద్దేశ్యములు. ఈ విషయమును మన దేశమున అనాదిగా ఒప్పుకొని అనుసరించుచున్నారు. నూతనముగ విదేశములనుండి గ్రహించబడినవిగావు. కాని దాని ఆశయములు, ఉద్దేశ్యములు, పద్ధతులు, ఇవి అన్నియు మన దేశముయొక్క ప్రస్తుతపు స్థితిగతులకు తగినట్లు సవరించుకొనవలశియున్నది.

కాబట్టి గ్రంథాలయోద్యమముయొక్క ముఖ్యాంశములను ప్రజలకు తెలుపుటకొఱకున్ను అవి సఫలమగుటకై తగిన విధానములను సాధనములను కల్పించుటకు కావలిశిన బుద్ధ్యుత్సాహమును కలిగించుటకున్ను పై సమితివారు యీవిషయములో అభిమానముగల వారిచే వ్యాసములు వ్రాయించి ప్రకటించవలయునని తీర్మానించిరి.

మన దేశమందలి విశేషముగా జనులు మన ఇండియా దేశభాషల మూలముగానే విద్యనేర్చుకొనవలశినవారై యున్నారు. గనుక అందు కనుకూలముగా నిందువ్యాసములు అనేక భాషలలో ప్రకటితము చేయబడియున్నవి.

ఈ ప్రకటనవల్ల దాని ఉద్దేశము సఫలమగుననిన్ని అది గ్రంథాలయోద్యమములకొనసాగించుననిన్ని సమితివారు నమ్ముచున్నారు.

సమితివారు వ్యాసకర్తలకును ఈ ప్రకటన విషయమై ఉపకరించిన కార్యనిర్వాహక సభ్యులకును, దానిని ముద్రించిన విషయములలో సకలయనుకూలములుగావించిన "మద్రాసు లాజర్నలు ప్రస్సు" యజమానులకును తమ వందనములొనర్చుచున్నారు.

మద్రాసు }
ఆగష్టు 1929 }

వ్యాసములు

సామాన్య జన విద్య

ఆంధ్రపత్రిక సంపాదకుడు కా॥ నాగేశ్వరరావు
పంతులుగారు వ్రాసినది

ప్రజలు శిష్టులు సామాన్యులు అను రెండు తరగతులుగ నున్నారు. రాజులు, మంత్రులు, పండితులు, శ్రీమంతులు, కవులు, కళాదక్షులు, మొదలగువారు, శిష్టులు. వ్యవసాయదారులు, కార్మికులు, యాన వాహకులు, కూలీలు, మొదలగు కష్టజీవులు సామాన్యులు. స్త్రీలు శిష్టులందును సామాన్యులందును కలరు. విద్యావ్యాపనము లేని భరత ఖండమునందు స్త్రీలను సామాన్యవర్గమునందు జేర్చుట సముచితము. విద్యాభ్యాసమును జేయుటకవకాశముగల వారందరును శిష్టవర్గము లో జేరుదురు. శిష్టకుటుంబములందు జన్మించిన బాలబాలికలకు వంశపరంపరాగతమైన విద్యల నభ్యసించుటకవకాశములు సహజము గను గలుగుచున్నవి. శ్రీమంతులకు విద్యాభ్యాసము చేయుటకు విరామము సులభముగను గలుగుచున్నది. పండితవంశములందు పండితపుత్రు లప్పుడప్పుడు పుట్టినను, చదువుకొనుట విధియగుచున్నది. సామాన్యుల పిల్లలు బాల్యమునుండియును జీవనోపాధిని సంపాదించు టకై తలిదండ్రులకు పనిపాటులందు సహాయమును జేయవలసి యుం దురు. సామాన్యులకు తా[illegible]విధానువుకొనుటకును తమ పిల్లలకు చదువుచెప్పించుటకును నవకాశ ప్రాప్తి స్వల్పముగనున్నవి. నిర్బంధ విద్యావిధానము అమలునందున్న పాశ్చాత్యదేశములందు శిష్టులకును సామాన్యులకును ప్రారంభవిద్యయందు భేదములేదు. ఉన్నత విద్యయును క్రమముగా సామాన్యులకు వ్యాపించుచున్నది. సోవి యటు రుష్యాయందు సకల జనులకును, శిష్టసామాన్య భేదము

లేకను, ఉన్నతవిద్యను నేర్పుటకు ప్రయత్నములు జరుగుచున్నవి. విద్యావ్యాపనమునందు వెనుకబడియున్న దేశములందు సామాన్యముగను తరుణ విద్యావ్యాపనమునకై ప్రత్యేకశిక్షణాలయములును సదుపాయములును గల్పింపబడుచున్నవి. ఈసదుపాయములన్నియును అక్షరజ్ఞులకును కార్మికులకును ప్రయోజనకరములు గాని నిరక్షరకుక్షులకును రయితులకును ప్రయోజనకరములు గావు. భరతఖండము విద్యావ్యాపనమునందు వెనుకబడియున్నది. విద్యావ్యాపనమునందు జపానునకును ఇండియాకునుగల భేదమును జనాభాలెక్కలు తెలుపుచున్నవి. విద్య మానవకల్యాణమునకు మూలాధారముగ నున్నది. సర్వవికాసమునకును మూలాధారమైన విద్య శిష్టులయందే వ్యాప్తినిగాంచనపుడు సామాన్య జనులయందు వ్యాప్తిని గాంచజాలదు.

సామాన్య జనవిద్య

చెన్నరాష్ట్రమునందు 1927-28 నందు 56,268 విద్యాలయములందు 26,60,672 విద్యార్థులు విద్యనభ్యసించుచున్నారు. ఒక సంవత్సరములో 2495 విద్యాలయములు పెరిగినవి; 1,37,859 విద్యార్థులు పెరిగిరి. ఈ విధముగాను పెరుగునపుడు జనసామాన్యమునందు విద్యవ్యాపించుటకు వందల ఏండ్లుగావలసియున్నవి. చెన్నరాష్ట్రమునందు 4,23,18,985 ప్రజలు కలరు. వారియందు 100 కి 9 వంతున పురుషులు, 2.8 వంతున స్త్రీలు, మొత్తము 6-2 వంతున ప్రజలు విద్యనభ్యసించుచున్నారు. ప్రజలయందు 1 [illegible] ంది అక్షరాస్యులును, 94 మంది నిరక్షరాస్యులునుయున్న దేశమ [illegible] సామాన్య జన విద్యావ్యాపనమును జేయుట ప్రభుత్వమునకు ప్రథమ ధర్మముగనున్నది. విద్యాలయములందు ప్రైవేటు విద్యాలయములు 2,643 కలవు. ఈవిద్యాలయములందు 74,128 విద్యార్థులు చదువుచున్నారు. దరిద్ర గ్రస్తమైపరాధీనమునందున్న దేశమునందు ప్రైవేటు విద్యాలయములు జన సామాన్యము

నందు విద్యావ్యాపనమును జేయుటకు విశేషముగను ప్రయోజనకర ములుగావు. ప్రాథమిక విద్యకు 1927-8 సంవత్సరమునందు 1,88,99,928 రూప్యములు వ్యయము చేయబడినవి. ఈ సందర్భములందు సామాన్య జనులందు విద్యావ్యాపనమును చేయుటకు చెన్నరాష్ట్రము నందు విశేష ప్రయత్నములు జరుగవలసియున్నవని విశదమగుచున్నది.

జనసామాన్యమునందు విద్యవ్యాపించుటకు నిర్బంధ విద్యా శిక్షణము శరణ్యముగనున్నది. విద్యవ్యాపించిన దేశములందు నిర్బంధ మువలననె విద్యవ్యాపించినది. జపాను దేశ చరిత్ర మీవిషయమును రుజువు చేయుచున్నది. విద్యాభ్యాసమును జేయవలసిన బాలబాలికలకు విద్యాభ్యాసము చేయకను తరుణవయస్కుల విద్యాభ్యాసమునకై ప్రయత్నించుట ఉట్టికెక్కలేనివాడు స్వర్గమునకెక్కబోయినటులుండును. చదువగల ఈడుగల బాలబాలికలందరును చదువుట కుపక్రమించినపుడు సామాన్యజనము విద్యాభ్యాసము చేయుట తటస్థించును. ప్రజలయందు విద్యావ్యాపనము గలుగునపుడు గ్రంథములు, గ్రంథాలయములు, ఉపన్యాసములు, విద్యా ప్రదర్శనములు, ప్రజల యందు విజ్ఞానవ్యాపనమును జేయుటకు సాధనములు గాగలవు. సామాన్యజనులందు విద్యావ్యాపనము లేనపుడు విజ్ఞానవ్యాపనమునకు గ్రంథములు గ్రంథాలయములు విశేషముగా నుపయోగపడవు.

మద్రాసు రాష్ట్రమునందు 100 కి ౮0 మందికి వ్యవసాయము జీవనాధారముగ నున్నది. విద్యావిధానమునందు జీవనోపాధికి మూలమైన వ్యవసాయ విషయములను ప్రారంభవిద్యయందును పరిచయము చేయుట యవసరము. విద్యకును జీవ యాత్రకును సన్నిహిత సంబంధముగలదు. సన్నిహిత సంబంధముగల విషయములను సమన్వయము చేసి బోధించుటయె విద్యా విధానమునకు ప్రయోజనము. విద్యా శిక్షణమును బాలబాలికలకు సుపరిచితమైన మాతృభాషా ముఖముననే

చేయుట విద్యోపార్జనమునకు సులభ సాధనము. ప్రాథమిక విద్యాభ్యాసమునందు సయితము మాతృభాషను విడిచి పరభాషామూలము నను విద్యాభ్యాసము చేయించుట యసంగతముగనున్నది. ప్రజలు నిరక్షరాస్యులైనను చిరకాలాగాతంబైన విజ్ఞానమును గలిగియున్నారు. చదువురాకపోయినను రయితులు విజ్ఞానసంపన్నులుగనున్నారు. విజ్ఞానసంపన్నులైన ప్రజలకు విద్యాభ్యాసమునుచేయుట సుకరమైనను, అది విశాలమైన భరతఖండమునందు సుకరముగాదు. ప్రతి గ్రామమునందును విద్యాలయమును విద్యాలయమున కనుబంధముగ గ్రంథాలయమును స్థాపించుట ప్రజాసామాన్యమునందు విద్యావ్యాపనమును చేయుటకు సాధనములు. ప్రతిగ్రంథాలయమునందును మాతృభాషయందు ప్రసిద్ధిని బడసిన ప్రధానగ్రంథములను సమకూర్చుట విద్యావ్యాపనమునకు సాధనములు. ఈ ప్రయత్నములతో నితరప్రయత్నములను జతపరచుటవలనను ప్రయోజనము విస్తరింపగలదు.

గ్రంథాలయోద్యమము

ఆంధ్రదేశగ్రంథాలయ సంఘము, బెజవాడ,
సూరి వెంకట నరసింహశాస్త్రి
(ఆంధ్రగ్రంథాలయ సంఘము)

గ్రంథాలయోద్యమ మన నేమి ? దీనిస్వరూప స్వభావము లెట్టివి? దీనికి ప్రాప్యమెద్ది ? వ్యాప్తి ఎంతవరకు ? ఈ యుద్యమముతో ప్రత్యేక సంబంధములేని సామాన్య జనులకు గ్రంథాలయమనగా పుస్తకములను భద్రపరచి యచ్చటికరుగు పాఠకులకు వాని జదువనిచ్చు స్థానమనియు గ్రంథపాలకుడ (Librarian) నగా పుస్తకముల కాపరి యనియు నర్థమగును. ప్రాచీనగ్రంథాలయములును ప్రస్తుతము మన దేశమున దొరతనమువారిచే నిర్వహింపబడుచున్న గ్రంథాలయములును అట్టివే కాని యాధునిక నాగరికతయందు నభివృద్ధిగాంచిన గ్రంథాలయ మట్టిదిగాదు. అది "సర్వజనీన విశ్వవిద్యాలయము." జనసామాన్యము మందలి ప్రతివ్యక్తికిని దేశకాల పాత్రముల ననుసరించి జ్ఞానదాన మొనర్చునది ఆధునికగ్రంథాలయము. ఇట్టి గ్రంథాలయమువలన లాభమునొందుటకు వానివద్ద కరిగి తీరవలసిన పని లేదు. గ్రంథాలయమున కరుగలేనివారికడకు గ్రంథాలయమే అరుగుచుండును. మరియు గ్రంథాలయమువలన కలిగెడు లాభము కేవలగ్రంథ పఠనమువలన నలవడుబుద్ధి వికాసము మాత్రమేకాదు. సంపూర్ణ మనుష్యత్వమును వికసింపచేయుటకు తగిన సాధనముల నన్నిటి నవలంబించి తత్సిద్ధికొరకు కృషి సల్పుటయంతయు గ్రంథాలయోద్యమ కార్యములో చేరినదే కావున మరియొకచో నేనుచెప్పినట్లు 'మనుజుని జీవితమును పవిత్రవంతముగను పురుషార్థ సాధకముగనుచేయుటయే' గ్రంథాలయోద్యమము యొక్క ప్రాప్యమైయున్నది.

ఈ యుద్యమ పక్షమున జరుగు కార్యములను రెండు భాగములుగా విభజింపవచ్చును 1. ఉద్యమ వ్యాపనము. 2 ఉద్యమ నిర్మాణము. మొట్టమొదట యీ విషయములనుగూర్చి పాశ్చాత్య దేశములయందును, ఆదేశముల ననుసరించి యుద్యమప్రచారణ చేయుచున్న బరోడా దేశమందును జరుగుచున్నకృషినిగూర్చి కొంత ముచ్చటించెదను.

"ఉద్యమ వ్యాపనము"

అనగా గ్రంథాలయములను దేశమంతటను స్థాపించుటకు తగిన ప్రోత్సాహమును జనులయందు పురిగొల్పుట, స్థాపించిన గ్రంథాలయముల యుపయోగములనుగూర్చి జన సామాన్యమునకు బోధించి వారలను అట్టి లాభమును పొందునట్లు చేయుటయు. నిరక్షర కుక్షులు కలికమునకైన దొరకని పాశ్చాత్య దేశములయందుకూడ నీయుద్యమ వ్యాపకమును గూర్చి జరిగెడు కృషి యనంతము. ఇందుకొరకై ప్రత్యేక సభల సమావేశములు చేయబడుచుండును. ప్రత్యేక సంఘము లేర్పడును. వార్తాపత్రికలయందు నుద్యమ ప్రాశస్త్యమును గూర్చి అనేక వ్యాసములు ప్రచురింపబడుచుండును. ఒకొక్కక్క గ్రంథాలయముయొక్క విశేషాంశములను సమర్థులగు లేఖరులు పత్రికలయందు వర్ణించుచుందురు. బడిపిల్లలు సెలవు దినములయందు విహారములకొరకు జట్లుగాచేరి వెడలునపుడు వారలతో గ్రంథాలయములనుండి విద్వాంసులు పంపబడుచుందురు. ఈ విద్వాంసు లాపిల్లలకు పనికివచ్చు విషయములనుగూర్చి యుపన్యసించి అవి విపులముగా నే యేగ్రంథములయందు వివరింపబడియుండునో ఆగ్రంథ నామములను వారికి తెలిపి, యవి తమగ్రంథాలయమున దొరుకునని ప్రోత్సాహము చేయుచుందురు. కూలివాండ్రు పనిచేయు కర్మాగారముల యెదుట గోడబల్లలమీద వారలకుపయుక్తములగు గ్రంథముల పేర్లను, అవి దొరకు గ్రంథాలయముల పేర్లను వ్రాతురు. గ్రంథాలయముల

యందుండు ప్రత్యేకపు గదులను పేరు పొందిన క్లబ్ లపరము నందుంచి ఆమూలమున యాక్లబ్బులలోచేరిన సభ్యులకు గ్రంథాలయములయందు తీవ్రమగు అభిమానము కల్పింతురు.

ఉద్యమ నిర్మాణము

గ్రంథాలయములు సామాన్యముగా రెండు తరగతులని చెప్పవచ్చును. 1. స్థాయిగ్రంథాలయములు. 2. సంచార గ్రంథాలయములు. "సంచారగ్రంథాలయముల" మూలమున స్థాయి గ్రంథాలయములు స్థాపించుటకు వీలులేని స్థలములయందు జనసామాన్యమున కుపయుక్తముగానుండునట్లు ప్రత్యేకముగా తయారు చేయబడిన పెట్టెలలో పుస్తకములుపెట్టి, అనేక ప్రదేశములకంపి, గ్రంథములను చదువునట్లు చేయుచుందురు ; బడి పిల్లల కుపయుక్తములగు గ్రంథములు ఉపాధ్యాయుల పరముగా ఇత్తురు. మరియు, ప్రత్యేక భాండాగారియొకడు బీదలు నివసించు కుటీరములకు గ్రంథములను గొనిపోయి చదువగలవారికి పుస్తకములనిచ్చియు, చదువలేని వారికి స్వయముగా చదివిచెప్పియు జ్ఞాన తేజమును వెదజల్లుచుండును. ఇట్లే వైద్యశాలలకును పుస్తకములను బంపుచుందురు. "స్థాయి గ్రంథాలయముల" యందు "లోకోభిన్నరుచిః" అను న్యాయానుసారముగా నెల్లరకు వారివారి రుచుల కనుకూలమగు జ్ఞానోపార్జన సాధనములను కల్పింతురు. బొమ్మల పుస్తకములు చూపుదురు. సాంకేతిక శాస్త్రజ్ఞులకు తగిన గ్రంథములు వారల యుపయోగముకొరకు సేకరింతురు. స్త్రీల కుపయుక్తములగు గ్రంథములు ప్రత్యేకముగానుంతురు. ఉద్గ్రంథములు కావలసిన వారలకవియు సిద్ధముగానుంతురు "ప్రతి వ్యక్తికి" తగిన గ్రంథము నొకదానిని, ప్రతిగ్రంథమునకు తగిన వ్యక్తి నొకరిని" సమ కూర్చుటకు తగిన ప్రయత్నములన్నియు గ్రంథాలయమున చేయుదురు. గ్రంథాలయములన్నియు సంపూర్ణముగా నుండుట అసంభవమును అనావశ్యమును కనుక ఏకప్రాంతమందుగల గ్రంథాలయములనోన్యాన్యాశ్రయములుగ జేయుబడుచుండును.

కేంద్ర గ్రంథాలయము

ఇందుకు ముఖ్యసాధనము కేంద్ర గ్రంథాలయ ప్రతిష్ఠాపన. బరోడా రాష్ట్రమందు గ్రంథాలయోద్యమము వ్యాపించినది ఇట్టి సంస్థ మూలముననే. బరోడా గాయక్వాడీగారు అమెరికా ఖండమందు వర్ధిల్లుచున్న పౌర గ్రంథాలయోద్యమమును (Public Library Movement) విచక్షణాబుద్ధితో పరిశీలించినారు. అందుకు ఫలితముగ బార్డెను అను పండితుని అమెరికానుండి రావించి ఆయన యాజమాన్యమున బరోడా కేంద్ర గ్రంథాలయమును స్థాపించిరి. ఇందు నానా శాఖలున్నవి. ఒకటి స్థాయిగ్రంథాలయశాఖ. సామాన్య గ్రంథాలయములందు దొరకని అమూల్యగ్రంథము లిందుండును; రాష్ట్రమందున్న ఏగ్రంథాలయమునకు సంబంధించినవారైనను తాము కోరెడి అమూల్య గ్రంథము కొరకు కేంద్రగ్రంథాలయ సంస్థాధికారులకు దరఖాస్తు చేసి కావలసిన పుస్తకమునుపొందవచ్చును; ఇచ్చట నుండియే సంచార గ్రంథాలయములు రాష్ట్రమంతకును పంపునది. మరియు మ్యాజిక్కులాంతరు మొదలగు యంత్రములు చిత్రపటములు మున్నగు పరికరములును ఇందు సేకరించియుందురు. జనసామాన్యమునకంతకు వానిని ప్రత్యేకోద్యోగిద్వారా రాష్ట్రమంతటకు పంపి ఆమూలమున విద్యాభివృద్ధిని చేయుచుందురు. మరియు ఈ సంస్థ రాష్ట్రమందున్న అన్ని గ్రంథాలయములకు సహాయము చేయుచుండుటయేగాక వాని నన్నిటిని అన్యోన్యాశ్రయములుగా చేయును. గ్రంథాలయముల మూలమున తగిన లాభముపొందవలెనన్నా భరతఖండమందలి భాషాప్రయుక్త భాగములకు (Linguistic areas) ఒక్కొకటికి అధమము ఒక కేంద్ర గ్రంథాలయ సంస్థయైన యుండవలెను.

ఇక ఆంధ్ర గ్రంథాలయములందు ముందు కావలసిన అభివృద్ధికి మార్గములేవియో వివరించవలసియున్నది.

ఇంతకాలమునుండియు ఆంధ్రదేశమందంతటను గ్రంథాలయోద్యమమునుగూర్చి జరిగిన కృషికి ఫలితముగ బ్రిటిషు ఇండియా యొక్క ఇతర ప్రాంతములకంటె ఎక్కువగాఢముగా పౌరగ్రంథాలయములను గూర్చిన పరిజ్ఞానము ఈ దేశమునవ్యాప్తి నొందినదని చెప్పవలసియున్నది. జరిగినపని తక్కువ, జరుగవలసినపని ఎక్కువ. ఇట్టితరి ఆంధ్రులు తమ కర్తవ్యమును బాగుగా గుర్తెరిగి కార్యవిధానములను నిర్ణయించుకొనుటయు, దానిని కార్యాచరణ లోనికి తెచ్చుటయు అత్యవసరము. లేనిచో ఇదివరకు జరిగిన కృషియంతయుగూడ నిష్ప్రయోజన మగును.

ఇదివరకు మన దేశమున మారుమూలలగూడ గ్రంథాలయములు స్థాపింపబడియున్నవి. పౌర గ్రంథాలయముల విధులేవో, ఇచ్చట గ్రంథాలయములను నడుపువారలలో చాలమందికి తెలియును, వీనిలో అచ్చటచ్చట కొన్నిటికి స్వంత భవనములున్నవి. కొన్నిటియందు వేలకొలది గ్రంథములున్నవి. ఏ కొద్దిసంఖ్యగల వానికైనను నిశ్చితమగు ఆదాయుండియున్నది. మన మ్యునిసిపాలిటీలును లోకలు బోర్డులును గ్రంథాలయ నిర్వహణము తమ విధియని గుర్తెరింగిరి. దీనినంతను యాధారపర్చుకొని మనము ముందంజవేయవలసియున్నది.

ముందు జరుగవలసిన కృషియేదో ప్రథమమున నిర్ణయించుకొని అటుపిమ్మట అందుకు సాధన విధానమును సూచించవలసియున్నది.

గ్రంథాలయముయొక్క ప్రాణము చదువరులు. వారి సంఖ్య అభివృద్ధినొందుచు వారల విజ్ఞానము విశాలమగుచుండినగాని ఆసంస్థ శోభాయమానముగానుండుటకు బదులు నిరుత్సాహకరముగానుండును. కాన గ్రంథాలయాధికారులు ముఖ్యముగా చేయవలసిన విధి చదువరులసంఖ్యను హెచ్చించుకొనుట. ఇందుకు అనేకమార్గములున్నవి. వాని నన్వేషించి కార్యాచరణలోనికి తేవలసియున్నది.

విద్యాగోష్ఠులు, పోటీ పరీక్షలు, తాత్కాలిక పాఠశాలలు, లిఖితమాస పత్రికలు మున్నగు సాధనముల మూలమున గ్రంథాలయపు చదువరులయందు అనేకవిధముల జ్ఞానాభివృద్ధి చేయవచ్చును.

విద్యాగోష్ఠులన నేమో మొదట విచారింతము. కొందరు చదువరులు సారస్వత గ్రంథములు చదువుటయందు అభిరుచి కలవారుగా నుందురు. మరికొందరు వేరొక విషయమునందభిరుచి కలిగియుందురు. ఇట్లు ఏకవిషయమునందు పరిశ్రమచేయగోరువారు ఒక గోష్ఠిగాచేరి ఏదోయొక గ్రంథమునుగాని లేక ఒక విషయమును గూర్చి వేరువేరు గ్రంథములనుండిగాని సవిమర్శకముగా విద్యాపరిశ్రమ చేయవచ్చును. అందుకు ఫలితముగ ఒక సభను సమావేశపర్చి అందు గోష్ఠిసభ్యులలో సమర్థులైనవారు వ్యాసములను చదువవచ్చును. ఇట్టి వ్యాసములను కొన్నిటిని చేర్చి వానినన్నిటిని ఆగ్రంథాలయము యొక్క లిఖిత పత్రిక యనుపేరిట ప్రకటించవచ్చును. ఎక్కువ సమర్థతను చూపగల వ్యాసము లేవైనయున్నచో "భారతి" మున్నగు పత్రికలయందు ప్రకటింపవచ్చును. ఈ విధమున గ్రంథాలయమునకు నూతనమగు వికాసమువచ్చును. ప్రత్యేక వ్యక్తులు వైదుష్యమునందు ప్రసిద్ధి జెందుదురు. ఇట్టి ఫలము సిద్ధించినపుడే గ్రంథాలయములు సార్థకములగును. భాష యభివృద్ధి జెందును. గ్రంథస్థమగు విషయములు విద్యావంతుల మూలమున ప్రజా సామాన్యమునకుకూడ వ్యాపించును.

పోటీ పరీక్షలు మన యాంధ్రదేశమందు మిక్కిలి పరిపాటిలో యున్నవే, "విజ్ఞానచంద్రికా మండలి" వారును నర్సాపురపు సంఘమువారును రాజమండ్రియందలి కొన్ని గ్రంథాలయముల పక్షమునను పోటీ పరీక్షలు జరిగినవి. సారస్వత విషయములనుగూర్చియు తదితర విషయములనుగూర్చియు పరీక్షలు జరుపుటయు, అందు ఉత్తీర్ణులైన

వారిలో అగ్రేసరులకు బహుమతు లొసంగుటయు ఆ మూలమున
విద్యాభివృద్ధి చేయుటయుజరుగుచుండెను. నర్సాపురపు సంఘమువారు
ఇప్పటికిని నిరంతరము పరీక్షలు జరుపుచునేయున్నారు. తక్కిన
సంఘములవారు జరుపుచున్నట్లు కనుబడదు. తగిన సావకాశములు
గల గ్రంథాలయములు ఇట్టి పోటీపరీక్షలను నెలకొల్పి చదు
వరులయందు విద్యాభిలాషను వృద్ధిపరచవచ్చును. కొందరు సామర్థ్య
ముగల విద్వాంసులు వారిలోనుండి బయలుదేరుదురు.

ఇక తాత్కాలిక పాఠశాలలనుగురించి స్థలాంతరముల వివరించి
యుండుటచే ఇచ్చట తిరిగి వ్రాయలేదు. వీనిని సాగించుటకు మన
కున్న సాధనములనుగూర్చియే ఇచ్చట వివరింపబడును. కృష్ణామండల
ము నొకదానిని మాదిరిగా తీసుకొనవచ్చును. ఈ జిల్లాయందు 13
హైస్కూళ్లువున్నవి. మరియొక అయిదారు అసంపూర్తి హైస్కూ
ళ్లున్నవి. వీనియన్నిటిలో యేనాలుగైదో తప్ప తక్కినవన్నియు
పల్లెటూళ్లయందేవున్నవి. ఈ పాఠశాలలయందు భాషా సేవాపర
తంత్రులును దేశోద్ధరణకై బద్ధకంకణులు నెందరోయున్నారు. వీరి
సహాయముతో ఆయా ప్రాంతములయందున్న గ్రంథాలయసంఘ
ములవారు తాత్కాలిక పాఠశాలలను స్థాపించవచ్చును. ఆ మూల
మున గ్రంథాలయముల మూలమున విద్యాభివృద్ధినొందించుకొనువారి
సంఖ్య హెచ్చుచేయవచ్చును.

వీనికన్నిటికంటె ముఖ్యమగు విధి మరియొకటియున్నది. దానిని
వెంటనే ఆంధ్ర గ్రంథాలయములు కార్యాచరణలోనికి తేవలసినవై
యున్నవి. గ్రంథాలయపు వ్యవహారములు చక్కగ కట్టుదిట్టముల
ననుసరించి జరుగుచుండినగాని తగిన చదువరులచ్చుటకు నాకర్షింప
బడరు. అభివృద్ధికూడ జరుగదు. ఇందుకు ముఖ్యసాధనము తగిన
తరిబీతుపొందిన గ్రంథభాండాగారిని (Librarian) నియమించుట యే.

వీరిని తరిబీతు చేయుట సామాన్య విషయమైయున్నది. మన దేశపు స్థితిగతులనుబట్టి మనకు కావలసిన విషయములను బోధించుటకు ఆంధ్ర గ్రంథాలయపక్షమున తాత్కాలిక పాఠశాలను స్థాపించవచ్చును. ఈ తరిబీతుబొందుటకు యువకులాకర్షింపబడరేమోనని సందేహింపవలసినపనిలేదు. ఉద్యోగమునకన్న వేరు శరణ్యములేదనుకొనువారిలో కొందరికి ఈ మూలముగ కొంతమార్గ మేర్పడును. భాషాసేవయు దేశసేవయుచేసి ధన్యత గాంచదలచిన యువకులెందరో మన దేశమందున్నారు. కావున వీరందరును తరిబీతుపొంది గ్రంథాలయములయందు భాండాగారికస్థానములయందుండి మన గ్రంథాలయములను తగినకట్టుదిట్టముల ననుసరించి నడుపుదురు.

కావున మన గ్రంథాలయములు తమ విధులను తృప్తికరముగా నిర్వర్తించి తన్మూలమున దేశాభ్యుదయము చేకూర్చవలెనన్న పైన వివరించిన విషయములను గమనించి వెంటనే కార్యాచరణలోనికి తెచ్చుట ముఖ్యావసరము.

గ్రంథాలయములు చేయుపనులేవో ఇంతవరకు వివరించబడినవి. ఇట్లు చేసినచో మన దేశమును చీకాకు పరచుచున్న సమస్యలను సమన్వయించుటకును, మన దేశ ప్రజలను సౌఖ్యవంతులుగాను, ధనవంతులుగాను, చేయుటకును గ్రంథాలయములు ముఖ్యసాధనములుకాగలవని దృఢముగా చెప్పవచ్చును.

కావున భాషారాధన చేయువారును దేశసేవకులును దేశమందంతటను గ్రంథాలయములను స్థాపించుటకును, వానిని సమర్థతతో నిర్వహించుటకును మిక్కిలి ప్రార్థితులు.

చెన్నపురి గ్రంథాలయ స్థాపనోద్యమము

నాగపూడి కుప్పుసామి అయ్యగారు, రిటయిర్డ్ ప్లీడరు,
తిరుపతి, వ్రాసినది

గ్రామములలోను చెన్నపట్టణములోను గ్రంథాలయ స్థాపనము చేయుటకు ఉద్దేశములు మూడు.

అందులో మొదటిదియును ముఖ్యమైనదియును, విద్య బొత్తిగా నేర్వక కేవలము అజ్ఞానాంధకారమున మునిగియున్న గ్రామ నివాసులకు పుస్తకములతోడ అవసరము లేకయే వాగ్రూపముగా విద్య కఱపుట. ఇది గ్రంథాలయస్థాపనములో యెట్లు చేరునని కొందఱు అడుగవచ్చును. అది సరియే కాదు గ్రంథాలయ స్థాపనముయొక్క ఫలము విద్యా ప్రచారము చేసి జనులను జ్ఞానవంతులనుగా చేయుటయే కనుక విద్యావిహీనులగు గ్రామవాసులకు వాగ్రూపముగా కొంత వరకైనను విద్యా విషయములు బోధించినయెడల వారికే విద్య యందు అభిరుచికలిగి యింకను అధికముగా జ్ఞానమును సంపాదింప గోరుదురు. అప్పుడు అచ్చటచ్చట గ్రామములలో పుస్తకాలయములు స్థాపించవలసినట్లు యేర్పడును. కాబట్టి బొత్తిగా విద్య లేని వారికి వాగ్రూపముగా బోధించుటకూడా యీ యుద్యమముయొక్క యుద్దేశములలో చేరుచున్నది.

ఇప్పుడు మన దేశమునందలి ప్రముఖులు రాజ్యపాలనపద్ధతులలో హెచ్చుగా స్వాతంత్ర్యమును అధికారమును పొందవలయునని కోరుచు దానికిగాను సకల ప్రయత్నములు చేయుచున్నారు. కాబట్టి

మనదేశమందు గ్రామములలో నివసించుచున్న అధిక సంఖ్యగలవారు బొత్తిగా విద్యాగంధము లేనివారుగా ఉన్నయెడల వారు రాజ్య తంత్రపద్ధతులలో ఏమియు జోక్యము పుచ్చుకొనుటకు వీలు ఉండదు. అదియునుగాక వారు సుఖముగా జీవించుటయెట్టిదో తెలియక అజ్ఞానముచే కప్పబడి కష్టములపాలగుచున్నారు. దేశక్షేమమును అభివృద్ధిగాంచదు. కనుక పల్లెటూళ్లలోని సామాన్యజనుల యజ్ఞానములను తొలగించి కొంతవరకైనను వారిని జ్ఞానవంతులనుగాచేసి దేశకాలపరిస్థితులను తెలిసికొనునట్లును సుఖముగా జీవనము చేయునట్లును చేయుట విద్యనేర్చినవారికి ప్రధానకార్యమైయున్నది. కనుక ప్రథమమున జనులకు వాగ్రూపముగానే యుపయోగకరములగు విషయములను బోధింపవలయును. వారికి జ్ఞానము కొంతవఱకైనను కలిగినయెడల వారే పుస్తకములను చదువుటకు అపేక్షింతురనుటలో సందేహములేదు. ఒక దృష్టాంతముచేత ఈ విషయము స్పష్టపడును. ఇప్పటికి 12 సంవత్సరములకుముందు వరకు యూరోపాఖండములోని రషియా దేశపు జనులలో విద్యవచ్చినవారి సంఖ్య చాలాతక్కువగా ఉండినది. పిదపకొందఱు పరోపకారశీలురు గ్రామములలోను పట్టణములలోను గ్రంథాలయ స్థాపనముచేసి విద్యను ప్రచారమునకు తెచ్చుటచేత ఇప్పుడు ఆదేశమందలి జనులలో మొత్తముమీద అనేకులు చదువను వ్రాయను నేర్చినవారైనారు.

ఈ యుద్యమముయొక్క రెండవ యుద్దేశము స్వల్పముగా చదువను వ్రాయను నేర్చినజనులకు అధికముగా జ్ఞానముకలుగు నిమిత్తము పుస్తకాలయములను అచ్చటచ్చట స్థాపించుటయు వానిని చదువునట్లు అభిరుచి కలిగించుటకై యుపన్యాసముల మూలముగా జనులకు బోధించుటయును అనునది. వీరికి ఉన్న తెలివి నశింపకుండుటకును జ్ఞానము అధికమగుటకును గ్రంథాలయ స్థాపనము అత్యా

వశ్యకమైయున్నది. అది లేకున్నయెడల వీరు ఇదివఱకు చదువను వ్రాయను నేర్చియున్నదానిని సహితము మఱచిపోయి పైచెప్పిన మొదటిరకమువారితో సమానులగుదురు అట్లు కాకుండునట్లును అధికముగా జ్ఞానవంతులగునట్లును చేయుట యీ ప్రయత్నముయొక్క రెండవ యుద్దేశ్యము.

ఇందలి మూడవ యుద్దేశ్యమేదియనగా చక్కగా విద్యనేర్చిన విద్యావంతులగు వారికి సర్వవిషయములందును జ్ఞానాభివృద్ధి కలుగుటకై వారి యుపయోగార్థము ఉత్తమ గ్రంథములనుచేర్చి గ్రంథాలయములను స్థాపించుట. ఎందరికో విద్యనేర్చినవారికి ఇంకను ఇతర గ్రంథములను జదువవలయునను కోరికయున్నప్పటికిని పుస్తకములు సులభముగా దొరకనిహేతువుచే వారిసంకల్పము కొనసాగుటలేదు. ఇది దేశభాషలకేగాక యింగ్లీషు మొదలగు ఇతర భాషలకును సంబంధించినది.

ఈ మూడును ప్రధానములేయైనను మొదటిది అత్యంతావశ్యకమైనది. ఆలస్యములేక అందఱును దానికై పాటుపడతగినది. ఈ యుద్యమమును నెఱవేర్పబూనిన ఈ సమాజమువారు మాత్రమే గ్రంథాలయములను సర్వత్ర స్థాపించుటకును విద్యను జనులకు బోధించుటకును వీలుండదు. డిస్ట్రిక్టుబోర్డువారు తాలుకుబోర్డువారు మునిసిపాలిటివారు మొదలగు రాష్ట్రపాలన సంఘమువారు ఈ విషయమై శ్రద్ధవహించి యథాశక్తిని ద్రవ్యములు వెచ్చించితేగాని యీగొప్పకార్యము కొనసాగదు. గవర్న్మెంటువారును ప్రభువులును ఇతర ధనికులును ధారాళముగా ధనసాహాయ్యము చేయనియెడల విద్యాహీనులగు పల్లెటూరి జనులకు ఉపయోగకరములగు అంశములను బోధించుటకు కావలసినందఱు ఉపన్యాసకులను నియమించుటకును గ్రంథభాండాగారములు విస్తారముగా స్థాపించుటకును శక్యముకాదు.

విద్యలేనివాఁడు మనుష్యుఁడుకాఁడనియు పశువుతో సమాను
డనియు మన పెద్దలిట్లు చెప్పియున్నారు:—

ఉ॥ విద్యనిగూఢ గుప్తమగు విత్తము రూపము పూరుషాళికిన్
విద్యయశస్సుభోగకరి విద్యగురుండు విదేశబంధుఁడున్
విద్యవిశిష్ట దైవతము విద్యకుసాటి ధనంబులేదిలన్
విద్యనృపాల పూజితము విద్యనెఱుంగనివాఁడు మర్త్యుఁడే॥

విద్యలేని అజ్ఞానులకు విద్యాదానముచేసి వారిని జ్ఞానవంతు
లనుగా చేయుటకంటె పుణ్యమగు కార్యము మఱియొకటికలదా?
కావున ఈ గొప్పకార్యముచేయుటకు ప్రయత్నపడి మనదేశమునకు
మేలుచేయఁబూనిన యీ సమాజమువారును వీరిలో ప్రధానులై యీ
కార్యమునందు సకల జనులను ప్రోత్సాహపఱచుచు దీనిని లెస్సగా
నెఱవేర్పవలయునని బద్ధకంకణులై యుండు శ్రీయుత కే. వి. కృష్ణస్వా
మయ్యరుగారును ఎల్లవారి శ్లాఘకును కృతజ్ఞతకును పాత్రులై యున్నా
రు. ఈ సమాజమువారి సదుద్దేశ్యములు జయప్రదముగా నెఱవేఱు
నట్లు అధికారులును ధనవంతులును తమతమ శక్తికొలది సాహాయ్య
ముచేయుదురని కోరబడుచున్నారు.

గ్రంథాలయోద్యమము.

నెల్లూరు వెంకటగిరి మహారాజులంగారి కాలేజి ప్రిన్సిపల్,

మామిడిపూడి వెంకటరంగయ్యగారు, ఎం. ఏ., వ్రాసినది

ప్రస్తుతము మనచరిత్రయందొక నూతన శకమారంభమైనదను మాట అందరు ఎరిగినదే. అనేక కారణములచే పూర్వకాలపు ప్రతిభనుగోల్పోయిన మనము ఆప్రతిభను తిరిగి సంపాదించుటకేగాక దానిని మరింతవృద్ధిచేసుకొనుటకు ప్రయత్నించుచున్నాము. పాశ్చాత్య నాగరికతతోడను పాశ్చాత్య ప్రతిష్ఠాపనలతోడను మనకుగల సంబంధము హెచ్చుగుటచే మనస్థితికిని ఇతర దేశములందుండు వారిస్థితికినిగల తారతమ్యము మనకు చక్కగ స్పష్టమైనది. ఐశ్వర్యమందును, సాంఘిక కట్టుబాటులందును, మతమందును, రాజకీయములందును—ఇది యది అననేల—అన్ని విషయములందును మనమెంతో వెనుకబడి యున్నారమని మనము తెలుసుకొనుచున్నాము. శోచనీయమగు నీస్థితినుండి దేశమును తప్పించి, ప్రజలకు సమస్త సౌఖ్యములొనగూర్చుటకెన్నియో యుద్యమము లీకాలమున బయలుదేరి పనిచేయుచున్నవి. వాటిలో గ్రంథాలయోద్యమము మిక్కిలి ముఖ్యమైనదని నిస్సంశయముగ చెప్పవచ్చును. దేశాభివృద్ధిలో నీయుద్యమమేవిధముగ తోడ్పడగలదో విమర్శించినయెడల నిప్పటికంటె వేగముగనిది దేశమందంతట వ్యాపించగలదు.

ఎట్టి యభివృద్ధినిపొందవలయుననినను జ్ఞానమత్యంతావశ్యమైయున్నది. ప్రస్తుత పరిస్థితులు తెలుసుకొని, వాటిని తగువిధముగ మార్చుకొనవలయునను ఆసక్తిని సంపాదించి, మార్చుకొనవలసిన మార్గములను గ్రహించినగాని ఏప్రయత్నము కొనసాగనేరదు. దీని

కంతటికి జ్ఞానము మూలము. కూపస్థమండూకములవలె కాలము గడుపుచుండు మనవారిలో మనమిప్పు డనుభవించుచుండు స్థితికంటె ఉన్నతమైనది మరియొకటికలదని తెలిసినవారి సంఖ్యచాల తక్కువ. అట్లు తెలిసినవారిలోకూడ ఉన్నతస్థితిని సంపాదించుటకువలయు మార్గములును పద్ధతులును క్రొన్ని కలవని యెరిగినవారి సంఖ్యమరింత తక్కువ. క్రొత్తమార్గముల నడువవలయునను ఉత్సాహముగలవారి సంఖ్య ఇంతకంటెను స్వల్పము. ఇదంతయుమారి, కావలసిన జ్ఞానము ఉత్సాహము మనవారియందు కలుగవలయుననిన గ్రంథాలయముల స్థాపనముచాలముఖ్యము.

జ్ఞానమును సంపాదించుటకనేకమార్గములున్నవి. స్వానుభవమువలన మనమొక్కకరము కొంతజ్ఞానము సంపాదించుచున్నాము. ఇది మంచిది, ఇదిచెడ్డది, దీనివలన కష్టము కలుగును దీనివలన సుఖముకలుగును అనునిర్ణయమును ప్రతి మనుష్యుడును వానియనుభవమునుబట్టి కొంతవరకు చేసుకొనుచున్నాడు. మరికొందరు పెద్దల సాంగత్యముచేత క్రొత్త విషయముల నేర్చుకొనుచున్నారు. విద్యాలయములందును తదితర ప్రదేశములందును పండితులు లోనగువారి మూలమున ఉపదేశముబొంది, వారితో నెక్కువ మైత్రిని సంపాదించి, అనేకులు జ్ఞానవంతులగుచున్నారు. కాని ఈరెండు మార్గములవలనను సంపాదించదగిన జ్ఞానముచాలతక్కువ. ఇవి కష్టములతోడను వ్యయప్రయాసలతోడను కూడుకొనియున్నవి. స్వానుభవము వలననే మనకు కావలసినజ్ఞానమునంతను నేర్చుకొనదలచుట వ్యర్థమనికూడ చెప్పవచ్చును. అట్లే ప్రతిమనుష్యుడును ఇతరులదగ్గరకువెళ్లి వారినాశ్రయించి వారిమూలమున సమస్తమును నేర్చుకొనుట దుస్సాధ్యము. గ్రంథపరిచయమును సంపాదించిన వారిట్టికష్టములు లేకుండగనే తమ జ్ఞానము నత్యంతము వృద్ధిపరచుకొనగలిగియుందురు.

ఉద్గ్రంథముయొక్క లక్షణమెట్టిది? అట్టిగ్రంథమును వ్రాసిన వాడు మహనీయుడని చెప్పదగియుండును. మహనీయులయొక్క అనుభవములను ఊహలను ఉపదేశములను గుర్తెరుగుటకు గ్రంథములే ముఖ్యసాధనము. గ్రంథము వీటికన్నిటికి గనివంటిది. గ్రంథముల మూలమున ఇట్టి మహనీయులతోడి సాంగత్యము మనకుకలుగుచున్నది. ఎన్నడో గతించినవారియొక్కయు ఎంతటిదూరదేశమందో యుండినవారియొక్కయు యుపదేశములు గ్రంథస్థములై యున్న కారణముచేత వారెల్లప్పుడు మనకు స్మరణీయులై యున్నారు. వారి గ్రంథముల పఠించుటయు వారిసన్నిధిని యుండుటయేకదా? మహాభారతమును చక్కగ చదువగలవాడు నన్నయతిక్కన ఎఱ్ఱనల సన్నిధియందున్నవాడనియే చెప్పవచ్చును. మహామహులతోడి మైత్రివలన ఎట్టి విజ్ఞానము మనకుచేకూరగలదో అట్టి విజ్ఞానమే ఈగ్రంథముల వలన మనకులభించుచున్నది. ఇట్టిగ్రంథముల చదువుటకు వలయు నవకాశము కలిగియుండుటకంటె వేరొక వినోదము కావలయునా?

ప్రతి మనుష్యునికిని ప్రాపంచికజ్ఞానమెంతో ఆవశ్యము. కుటుంబభరణమునకై ఒక్కొకడు ఒక్కొకవృత్తి నవలంబించుచున్నాడు. వ్యవసాయము, నేత, వడ్రంగము, కమ్మరము, వ్యాపారము లోనగు వృత్తులవలన కోట్లకొలది జనులు జీవించుచున్నారు. ఈవృత్తులను గురించిన శాస్త్రీయజ్ఞానము రోజురోజునకు మార్పు చెందుచున్నది. పరిశోధనాభివృద్ధిచే వ్యవసాయ విధానమందెన్నియో నూతన పద్ధతులు కనుగొనబడియున్నవి. పుట్టెడు పండుచోట ఒకటిన్నరపుట్టి పండించుటకు వలయు సదుపాయముల ననేకులు కనుగొనియున్నారు. తక్కిన వృత్తులందుకూడ లాభకరములగునిట్టి నూతనమార్గముల నెన్నిటినో కనుగొనుచున్నారు. పండినపంటల నెచట విక్రయించిన లాభమువచ్చునో, ఎట్టి విక్రయపద్ధతు లాదాయకరములో, తెలుపు

వారనేకులున్నారు. కనుగొనబడిన క్రొత్తక్రొత్త యుపాయములన్నియు గ్రంథములమూలమున ప్రచారములోనికివచ్చుచున్నవి. మన దేశమందుకూడ వ్యవసాయశాఖవారు పారిశ్రామిక శాఖవారు సహకారశాఖవారు, తదితర ప్రభుత్వశాఖలవారందరు వారు కనుగొనిన నూతన విషయములను గ్రంథములు కరపత్రములు లోనగువాని మూలమున ప్రజలకు తెలియపరచుచున్నారు. ఎక్కువధనమును సంపాదించి, ఎక్కువ సౌఖ్యమననుభవించవలయుననిన, ఈ క్రొత్త విషయముల తెలియపరచు గ్రంథముల చదివి తీరవలెను.

ఇట్లే లోకవ్యవహారముకూడ నానాటికి మార్పును జెందుచున్నది. ఆమార్పులయొక్క క్రమమును గుర్తెరిగినగాని ప్రస్తుతస్థితిగతులెట్లువచ్చినవో చెప్పుటకు వీలుండదు. ఈక్రమమును తెలుపు వాఙ్మయమే దేశచరిత్రము. ప్రాచీనకాలపు సాంప్రదాయములు, కాలానుగుణముగ వాటియందుకలిగిన మార్పులు మున్నగువాటిని పూర్వాపరసంబంధముతో స్పష్టపరచుచు బోధించుశక్తి దేశచరిత్రమునకున్నది. జ్ఞానము సంపాదించకోరు వారెల్లరు చరిత్రగ్రంథముల చదువవలెను. రాజకీయ వ్యవహారములందును, రాజ్యాంగ తత్వములందునుకూడ ఎన్నియో నూతన విషయములాచరణలోనికి వచ్చుచున్నవి. ప్రజాప్రభుత్వము, వ్యక్తిస్వాతంత్ర్యము, సమిష్టియనుభవము మున్నగు మాటలు విరివిగ ప్రచారములోనికివచ్చుచున్నవి. వీటియొక్క యథార్థస్వరూపమును తెలుసుకొనుట మనకందరికివిధి. ఇట్టిజ్ఞానముకూడ గ్రంథముల మూలముననే సంపాదింపనగును.

ఏలాటి జ్ఞానము సంపాదింపవలెననినను గ్రంథములకంటె నుత్కృష్టములగు సాధనములు లేవనుమాట స్పష్టమగుచున్నది. గ్రంథముల చదువగలవాడు వృత్తిని లాభకరముగ చేసికొనును; లౌక్య వ్యవహారముల జయప్రదముగ నడుపుకొనగలవాడగును; కాలమును

గొప్పవారి సాన్నిధ్యమున గడుపగలుగును. ఇంతకంటె కానలసినదే మున్నది ? వివిధ గ్రంథములనొకచోటజేర్చి ఎవరెవరికెట్టి గ్రంథములు కావలెనో వారికట్టి గ్రంథములు దొరుకుటకు వలయునవకాశముల నేర్పరచు గ్రంథాలయములయొక్క ప్రయోజనమును గురించి వేరుగ జెప్పవలసినది లేదు. .

గ్రంథాలయ మొకచోటనున్నయెడల దాని నుపయోగించుటకై అనేకులువచ్చుచుందురు. గ్రంథపఠనమందాసక్తి లేనివారికి కూడ గ్రంథాలయమును దినదినముచూచుటచేత క్రొత్తగ గ్రంథముల చదువుటయందాసక్తికలుగును. ఆసక్తికలిగియు గ్రంథముల కొనుట కవకాశములేనివారికిప్పుడట్టి యవకాశము కలుగును. ప్రజలను జ్ఞానవంతులుగ చేయగోరి, దానికితగినమార్గము తెలియక నూరకుండు వారందరికి గ్రంథములమూలమున ఇట్టి తెలివికలుగును. నాయకులు, పరిశోధనమందారి తేరిన శాస్త్రవేత్తలు, పండితులు—అందరికికూడ గ్రంథాలయము లత్యంత ప్రయోజనకారులు. ఇతర దేశములందు నాయకులేమిచేయుచున్నారో తెలుసుకొనుట ప్రతినాయకునకు అత్యావశ్యము. శాస్త్రములం దితరపండితులు ఎట్టిపరిశోధనను గావించుచున్నారో తెలిసికొనినగాని పరిశోధకుడెవడును తన పనినిచక్కగ చేయ జాలియుండడు. అందరికిని గ్రంథాలయముపచరించగలిగియున్నది.

మన దేశమందలి సామాన్యజనులు రెండు తెరగులుగ నున్నారు. కొందరికి అక్షరజ్ఞానము మాత్రముకలదు. అనేకులకట్టి జ్ఞానము కూడ లేదు. అక్షరజ్ఞానముకలవారిలో ననేకులకు గ్రంథపరిచయము చాలతక్కువ. ఈ కారణముచే కొంతకాలమగు సరికి వారికిగల అక్షరజ్ఞానముకూడ నదృశ్యమగుచున్నది. దీనివలన దేశమున కెంతో నష్టముసంభవించుచున్నది. లక్షలకొలది ద్రవ్యముఖర్చుపెట్టి ప్రారంభ పాఠశాలల స్థాపించి పిల్లలకు చదువుటయు వ్రాయుటయు నేర్పు

టకై ప్రభుత్వమువారు ప్రజలు ప్రయత్నించుచున్నారు; కాని, పాఠ శాలలవదలినతర్వాత గ్రంథములచదువు అలవాటు మనవారికి విస్తారముగ లేకపోవుటవలన బాల్యమున నేర్చుకొనిన అక్షరములను తర్వాత కొంతకాలమునకు మరచిపోవుట సంభవించుచున్నది. గ్రంథాలయములను స్థాపించినయెడల ఇట్టి యవకాశమందరికి లభింపగలదు. కొద్దిగ విద్యనునేర్చికొనినవారు తామునేర్చుకొనినదానిని మరువకుండుటయే గాక, క్రమక్రమముగ దానిని వృద్ధిజేసికొనుటయందు గ్రంథాలయములు తోడ్పడగలవు

గ్రంథాలయములవలన నిజముగ దేశమందుజ్ఞానము వ్యాపించవలయుననిన గ్రంథములనన్నిటిని ఒకచోట చేర్చుట మాత్రముచాలదు. ఆ గ్రంథముల నుపయోగించువారి సంఖ్యనువృద్ధిపరచుటకుకూడ తగిన ప్రయత్నములు జరుగవలెను. ఈప్రయత్నములు రెండు రకములుగ నున్నవి. గ్రంథపఠనముచేయగోరువారి యభిరుచులను కనుగొని తదనుగుణముగ గ్రంథములనుచేర్చుచుండవలయును. ఒకేవిధమైన గ్రంథములను చదువుటకందరు ఇష్టపడురు. కొందరికి పురాణములు, కొందరికి నాటకములు, కొందరికి శాస్త్రగ్రంథములు కొందరికి లోకవ్యవహారమునకు సంబంధించిన గ్రంథములు ఇష్టము. దీనిని గుర్తెరిగి నానావిధములగు పుస్తకములను గ్రంథాలయమున చేర్చుటకు తగిన ప్రయత్నముల చేయవలెను. వార్తాపత్రికలు మాసపత్రికలు లోనగునవికూడ గ్రంథాలయములందుండవలెను. ప్రస్తుతమున ప్రపంచ వ్యవహారమెట్లు జరుగుచున్నదో తెలుసుకొనగోరియే అనేకులు గ్రంథాలయములకు వచ్చుచుందురు. దానిని తెలుసుకొనుటకూడ ప్రతి పౌరునికి అవశ్యము. గ్రంథాలయములపై ప్రజలకభిమానము కుదురవలెయునేనిను ఇట్టి వివిధవిధములగు గ్రంథములను చేర్చుట మరువకూడదు.

అక్షరజ్ఞానము లేనివారికికూడ గ్రంథాలయమందు అభిమానము కలిగించుట అత్యావశ్యము. ప్రతి గ్రంథాలయము నొకపండితుని అధీనమందుండవలయును. ముఖ్యముగ పల్లెలయందలి గ్రంథాలయముల విషయములో నిది గమనింపదగియున్నది. ఆపండితుడు వార్తాపత్రికలను పురాణములను చదివి గ్రామస్థులకు వాటియర్థమును బోధించుచుండవలెను. అట్లే అప్పుడప్పుడు గ్రంథాలయము తరఫున ఉపన్యాసములనిప్పించుచుండవలెను. గ్రంథాలయమున కనుబంధముగ నొక రాత్రి పాఠశాలయుండవలెను. బాల్యము దాటినవారెవరైన చదువు నేర్చుకొనగోరినయెడల వారికి ఈ పాఠశాలమూలమున విద్య నేర్పవలెను. ఈ పనులన్నియు చేసినయెడల క్రమక్రమమున గ్రంథాలయము నుపయోగించువారి సంఖ్యవృద్ధియగును. గ్రంథములను చేర్చి పెట్టుటమాత్రముచే తమకార్యము సాఫల్యతగాంచినదని గ్రంథాలయోద్యమాభిమానులనుకొనగూడదు.

విద్యకు అంతములేదు. పరిపూర్ణ పాండిత్యమునొక్క శాస్త్రమందుగడించుటకు కూడ నెవరికి సాధ్యముకాదు. పెక్కు శాస్త్రములలో నుత్తీర్ణుడగుట ఈకాలమందు దుస్సాధ్యము. విద్యావంతులనియనుకొనువారికికూడ గ్రంథాలయము లత్యంతావశ్యములు. ఈ యుద్యమమునకు తోడ్పడి, ప్రతిగ్రామమందు గ్రంథాలయముల స్థాపించుటకై ఎల్లరుపాటుపడవలయును. ప్రజలయందు నవీన విజ్ఞానము వ్యాపించుటకింతకంటె నుత్తమమగు మార్గము వేరొకటి లేదు.

జన సామాన్య విద్య

మద్రాసు హైకోర్టు అడ్వకేటు,
ఆర్. మదనగోపాల నాయుడుగారు, వ్రాసినది

ఇండియా దేశము సాంఘిక, ఆర్థిక, రాజకీయ, పారిశ్రామిక వ్యాపార, వ్యవసాయాది విషయములందు మిక్కిలి హీనస్థితి యందుండుట నిర్వివాదాంశము. ఇందులకు కారణము జన సామాన్యము యొక్క విద్యారాహిత్యమే. విద్యాగంధ మలవడియుండుటచేతనే గదా పాశ్చాత్యులును అమెరికా జపాను దేశ వాస్తవ్యులు మిక్కిలి ఉన్నతస్థితిని జెంది యున్నారు. కాబట్టి మన దేశౌన్నత్యమునకు పాటుపడువారలు జనసామాన్యమునకు విద్య గఱపుటయందు మిక్కిలి శ్రద్ధవహించి పనిచేయవలయును. మన దేశమునందు చదువుటకును వ్రాయుటకును తెలియనివారి సంఖ్య అత్యధికము. ఆంగ్లేయుల దొరతనము ప్రారంభించి ఇప్పటికి 150 సంవత్సరములకంటె నధికమైనను వారు జనసామాన్యమునకు విద్యా గంధమబ్బుటకై తగిన శ్రద్ధవహించియుండలేదు. ఇటీవల నీ విషయంబున నిర్బంధోచిత ప్రాథమిక విద్య నొసగుటకై శాసనంబు నొకటి నేర్పఱచిరి. ఇయ్యది మిగుల నుపకారికాక పోయినను కొంతవరకు పిల్లలు చదువుటకై నిర్బంధపఱచుచున్నది. దేశము క్షేమపడవలయుననిన జన సామాన్యమునకు జ్ఞానముండవలయును. జ్ఞానము కేవలము చదువుట వ్రాయుట వలననే కలుగుననుట ఒప్పుకొన తగినవిషయముకాదు. చదువులేని వారలలో గొప్ప వివేకులనేకులున్నారు. వారలకు జ్ఞానము కలుగజేయుటకు అనేకవిధములున్నవి. అవి పురాణము చెప్పుట, కాలక్షేపము చేయుట, ప్రసంగముచేయుట, సినిమా నాటక ప్రదర్శనములు మొదలగు

మార్గములు. కొలది విద్యనొందినవారలకును మిక్కిలి చదివిన వారలకును చదువు వదలిన తరువాత విద్య నభివృద్ధిజేసికొనుటకు ముఖ్యమయిన ఉపకరణములు పుస్తక భాండాగారములు. కొలది చదువుగలిగినవారలు తమ విద్యనభివృద్ధిజేసి కొనుట కనువగు నుపాయములు లేకున్న తమకువచ్చిన విద్యనుపోగొట్టు కొనుదురవస్థకు పాలగుదురు. అట్టిది పొసగకుండుటకై పరిపాలకులును ప్రజలును పాటుపడుట మిక్కిలి ఆవశ్యకము. ఈలాటివారు సాధారణముగ చేతిపనులు చేయువారై యుందురు. వీరికి చదువు తెలియని వారికివలె కాలక్షేపాదులు మాత్రమేకాక పుస్తక పఠనమూలముగ విద్యగఱపనగును. వీరలకు తగుమైన పుస్తక భాండాగారమత్యుపయోగకారి. ఈ భాండాగారములందు మిక్కిలి సులభముగ గ్రహింపదగు శైలితో మాతృభాష యందు వ్రాయబడిన పుస్తకములుండవలయును. అవి దేశప్రాంతములందు చేయబడు చేతిపనులనుగూర్చినవిగ నుండిన మిక్కిలి అనుకూలముగ నుండును. మొట్టమొదట తమ సొంతపనుల కుపయోగమగు పుస్తకములు వారిచే చదివింపబడవలయును. పిమ్మట దేశక్షేమాది విషయములనుగూర్చి బోధనచేయు పుస్తకములుపయోగింపబడవలయును. పుస్తక భాండాగారాధిపతులు పుస్తకములను తమ స్వాధీనమున నుంచుకొని వలయువారలకిచ్చుటయే తమ ధర్మముగా నెన్నువారలుగనుండుటతప్పు. భాండాగారము పూర్ణోపయోగకారిగనుండుటకు తదధిపతి పుస్తకములలోని విషయములు చక్కగ నెఱిగినవాడుగ నుండవలయును. చదువ నభిలాషగలవారికి తగుమైన సహాయ మొసగు శక్తిగలవాడుగను, శాంతస్వభావముగలవాడుగను యుండవలయును. ఆ కార్యమును చేయుటకు తగుమైనవే తన మొసగి మిక్కిలి యోగ్యత కలిగినవారిని నియమించవలయును. చేతిపనులు చేయువారలధిక సంఖ్యాకులు పట్టణములనుందురు. జన సామాన్యములోని హెచ్చుభాగముపట్టణేతరములనుందురు. వీరికి వ్యవసాయము ముఖ్యమైనవృత్తి.

వ్యవసాయము చేయువారలు సంవత్సరమున నారునెలలు వ్యవధికలిగి యుందురు. వీరికి విద్యనేర్పిన మిగుల శ్రేయోదాయకము. ముఖ్యముగ వీరికి కృషిసంబంధమైన పుస్తకముల చదువనిచ్చియో నూతన కృషి పద్ధతులగూర్చి ఉపన్యాసాదుల నొసంగియో దేశమునందు త్పత్తిచేయబడు ధాన్యాదుల పరిమతి నెచ్చించవీలగును. ఈ కార్యములన్నియు చేయవలసిన వారలు పన్నులను రాబట్టు దొరతనము వారును, స్థానిక సభలును, పురపాలనసంఘములును. కొన్నిచోటులలో సాంఘిక సేవాసంఘము లీకార్యములం జేయుచున్నవికాని తగిన సౌకర్యములు లేమిం జేసి అవిసంపూర్ణముగ నియమిత కార్యములను జేయవీలు పడకున్నది. ప్రస్తుతమున నెచటచూచినను పట్టణేతరస్థలపు నర్నిర్మాణము (Rural Reconstruction) నుగూర్చి దేశాభిమానులు తఱుచుగ నుపన్యసించుచున్నారు. ఈ కార్యము సఫలీకృతము కావలయుననిన ఆయాస్థలములందు వసించువారి మనోభావములను చితరీతి పునర్నిర్మించవలయును. జన సామాన్యమునకు వలయు విద్య దేశమును వృద్ధిచెందించ దలచినయెడల దొరతనమువారును స్థానిక సభలును పురపాలక సంఘములును జేయవలసిన కార్యము లేవియన :—

1. దేశమునందంతయు ప్రారంభవిద్య నిర్బంధముగ నభ్యసింపబడవలసినట్లు దొరతనమువారొక శాసనమును నిర్మింపవలయును. ప్రస్తుతమున ప్రారంభ విద్య నిర్బంధముగజేయునెడల నుచితముగనుండవలయునని శాసనమున్నది. ఉచితముగ జేయుటవలన స్థానిక సభలకును పురపాలన సంఘములకును పన్ను విధించవలసిన యావశ్యకత ఏర్పడుచున్నది. కాబట్టి అనేకసభలును, సంఘములును ప్రారంభ విద్యను నిర్బంధపఱచలేదు. ఈ చెడుగు నివారించుటకు ప్రారంభ విద్యనిర్బంధముగనుంచి ఉచితముగ లేకుండజేసిన విద్యాభివృద్ధికి మిక్కిలి అనుకూలముగనుండును.

2. పైకనిన సభలును సంఘములును తమ అధికారమున నుండు విద్యాలయముల సంఖ్యలను హెచ్చించవలయును.

3. ప్రతి విద్యాలయమునందును ఒక రీడింగురూమును ఒక పుస్తక భాండాగారమునుయుండవలయును. వీనికి కావలసిన పుస్తకములను సభలును సంఘములును కొనవలయును. విద్యాలయమునకు తగినరీతి పుస్తకములుండవలయును. భాండాగారాధిపతికి వేతనము లీసఖాదు లియ్యవలయును. విద్యాలయములు లేని గ్రామములకు పుస్తకములను బండ్లయందు కొనిపోయి ఇయ్యవలయును. అట్టి గ్రామములందు వసించువారికి వీలైన ఎడల సమీపముననుండు గ్రామములోనిరీడింగురూము భాండాగారములనుపయోగించుకొను హక్కుల నియ్యవలయును.

4. ప్రారంభవిద్య నిర్బంధముచేయునెడ బీదలకు సగము దినము ప్రారంభవిద్యయు మఱి సగముదినము సంపాదనమునకు యోగ్యమైనవిద్యయు (Vocational Education) నొసంగవలయును.

5. పెద్దలకు రాత్రులందు చదువు చెప్పవలయును.

6. ప్రతి రీడింగు రూమునందును వార్తా పత్రికల రప్పించి చదువకలిగిన వారలచే చదివించవలయును. చదువలేనివారలకు భాండాగారాధిపతి చదివి వినిపించవలయును.

7. వార్తా పత్రికలును పుస్తకములును నియమిత దినములలో స్త్రీలకు వారి ఇంటివద్ద నిప్పించవలయును. ఇందున నెక్కుడు లాభమున్నది. ఒకస్త్రీ చదివినయెడల నామె కుటుంబములోని వారలకు ముఖ్యముగ బిడ్డలకు తన జ్ఞానమునందజేయును. ఈ విధముగ విద్యవృద్ధికాగలదు.

8. ఆయా ప్రదేశములందలి జనులపైనందిన చర్యలను గూర్చియు, ఆచోటులలో ముఖ్యముగానుండు వ్యాపారములను గూర్చియు

పరిశ్రమలగూర్చియు జ్ఞానము నొసంగు పుస్తకములు భాండాగారము లందుండ వలయును. అదియుగాక కొన్ని ప్రకృతిశాస్త్రములు పరిశ్రమాదులందు మిక్కిలి ప్రయోజనకారులు. ఇటువంటి పుస్తకముల మాతృభాషల సులభశైలిన వ్రాయుటకు ప్రోత్సాహము కలిగించవలయును.

దేహపరిశ్రమ ఎటుల దేహమును ఆరోగ్యవంతము జేయునో అటులనే పుస్తకముల చదువుట బుద్ధిని దృఢపఱచును. భాండాగారములందు ముఖ్యముగ స్త్రీలకొఱకు రామాయణము భారతము నలోపాఖ్యానము సావిత్రి చరిత్రము ఇత్యాది నీతి బోధకగ్రంథములుతప్పక నుండవలయును. మఱియు గృహకృత్య నిర్వహణముగూర్చిన గ్రంథములుండవలయును. సత్సాంగత్యమున మనుజుడు మంచివాడగుట మన మెఱింగిన విషయమగుటచే మంచి పుస్తకములనే భాండాగారములందుంచవలయును.

పై చెప్పబడిన సభలు సంఘములతోపాటు ధనికులగు పౌరులు ద్రవ్యసహాయముచేసి జనసామాన్య విద్యాభివృద్ధికి తోడ్పడిన మన దేశము వృద్ధిజెంది మన మభిలషించెడి రాజకీయ సంస్కారణముల నొందుటకు సంశయములేదు.

గ్రామ పునర్నిర్మాణము

గ్రంథాలయములు

కర్త: వావిళ్ల వెంకటేశ్వరులు, త్రిలిఙ్గ సంపాదకులు, చెన్నపట్నం.

ఎటుజూచినను గ్రామపునర్నిర్మాణమునుగూర్చి పత్రికలలో అనేకవ్యాసములు ప్రకటింపబడుచున్నవి, సభలలో యెన్నియోయుపన్యాసములు రోజువినుచున్నాము. అచ్చటచ్చట గ్రామములపరిస్థితిని బాగుపరచుటకై యనేక సంఘములుకూడ నిర్మింపబడియున్నవి. ఉత్సాహపూరితులగు యువకులు దేశసేవాధురంధరులు యనేకులు ఈవిషయమున స్వార్థత్యాగముతో పనిచేయప్రారభించియున్నారు. పాశ్చాత్య నాగరకతా వ్యామోహమున మనమింతకాలము తగులు కొనియుంటున్నాము. ఇప్పుడిప్పుడు మనలో కొందరు నిద్రనుండి మేల్కొని గ్రామాదుల పైదృష్టిని ప్రసరింపజేసినారము. మనలో 100 మందిలో 95 మంది గ్రామవాసు లనుసంగతిని యెల్లప్పుడు జ్ఞప్తి యందుంచుకొనవలెను. మనలో అనేకులకు కృషియే ముఖ్యజీవనము గయుంటున్నది కావున మన దేశము మంచిస్థితికిరావలెనన్నచో గ్రామాదులలో వ్యవసాయము చక్కగ కొనసాగుట కన్నివిధముల ప్రయత్నింపవలెను. ఇంతకాలము ఇంగ్లీషువిద్య నభ్యసించినవారు గ్రామజీవనముపై నిరసనభావము కలిగియుండినమాట నిశ్చయము. ఇంగ్లీషువిద్య కొంతనేర్చినవెంటనే గ్రామస్థులతూలనాడుచు తమకు గ్రామములలో యేపనిలేనట్లు ప్రవర్తించుచు భూములపై ఋణము తీసికొని పట్టణములలో వాసమేర్పరచుకొనుచుంటిమి. ఇటీవల యీ విషయమున మనదృగ్పథమున కొంతమార్పు గలిగినమాట నిశ్చ

యము. ఆంగ్లవిద్యనేర్చినవారు తమ యభిప్రాయముల కొంతవరకు మార్చుకొను సూచనలు నేడు యగపడుచున్నవి. ఆంగ్లవిద్యాపారంగతులగు వారికి సర్కారుద్యోగములు లభించుట కష్టసాధ్యముగ యుంటున్నది. ఇందుచే వీరు గ్రామాదులపై తమదృష్టిని ప్రసరింపజేయవలసిన యవసరము కనబడుచున్నది. మనగ్రామములు సుభిక్షములై యందలిప్రజలు కొంతప్రపంచజ్ఞాన మలవడజేసికొనవలెను. గ్రామాదులలో కక్షలులేకుండ జేసికొని యందరునుకలసి యేపనిగాని గావించుకొన ప్రయత్నింపవలెను. ప్రజాసామాన్యముయొక్క మేలుకై పాటుబడుటకు యలవాటుపడవలెను. గ్రామ పునర్నిర్మాణమునకై నిర్మింపబడిన సంస్థలవారి విషయముల ముఖ్యముగ గమనింపవలెను. ఈయుద్దేశముల నెఱవేర్చుటయే మనకర్తవ్యము.

గ్రామపునర్నిర్మాణ కార్యక్రమమున ప్రజా సామాన్యమునకు విద్యనలవడజేయుటయే ముఖ్యముగ భావింపవలెను. 'విద్యావిహీనః పశుః' అను ఆర్యోక్తిని జ్ఞప్తియందుంచుకొని విద్యాగంధములేనివారి జీవితము నిరర్థకమని మనము గుర్తించవలెను. ఈప్రపంచమున మనుష్యులకును యితరప్రాణులకునుగల తారతమ్యము మానవులకుగల యింగిత జ్ఞానమనియే మనము గ్రహింపవలెను. మానవునిబుద్ధిని విద్య వికసింపజేయును. మానవునకేగాక యితరప్రాణులకుకూడ ఆహారనిద్రాదులు సర్వసామాన్యము. పశుప్రాయులును విద్యాగంధములేనివారునగు కోట్లకొలది ప్రజలు ఈభరతఖండమున నేడు గలరు. వీరు పొట్టపోసికొనుటకై విశ్వప్రయత్నములు గావించుచున్న సంగతి మనకందరకును తెలిసినదేను. ఇట్టివారిని కొంత విద్యావంతులుగ జేయుట విద్యాధికుల కర్తవ్యమని భావించుచున్నాను. విద్య యనునది సముద్రమువలె యపారమైనది. కావున యావజ్జీవము విద్య గడించినను ఒకనిబుద్ధి సంపూర్ణముగ వికసించుటకు వీలుగాకయుంటు

న్నది. ఇట్టి సంపూర్ణమైన విద్యప్రజాసామాన్యమున కలవడుట దుస్తరము. వీరు వారిమామూలు పనుల రోజూ యితరులసహాయము కోరక నిర్వర్తించుకొనుటకు యలవాటుచేసికోవలెను. సాధారణమత గ్రంథముల యితరుల సహాయములేకనే చదువుకొనుటకు సిద్ధపడవలెను. కొంత దేశచరిత్ర భూగోళవిషయములు తెలిసికోవలెను. తమలో కొంతదైవభక్తికలుగుటకును రాజ్యాంగ విధానమునుగూర్చి కొంత వివరములను యితరుల సహాయములేకయే తెలిసికొనుటకును ప్రయత్నింపవలెను. తమవ్యవసాయపుపనుల లాభకారిగా జరపుటకును తమజీవితమును నెమ్మదిగా సాగించుకొనుటకును కొంతశాస్త్రజ్ఞానము సంపాదించుకొనవలెను. గ్రామవాసులుకలసి సామాన్యవిద్య నేర్చిననే గాని గ్రామాదులు చక్కబడుటకు వీలుండదు.

భారతీయులు పాశ్చాత్యదేశములయందలి ప్రజాప్రభుత్వమును యిచ్చటనిర్మింప తీవ్రముగప్రయత్నించుచున్నారు. ఈ యాదర్శము సఫలము గావలెనన్నచో ప్రజాసామాన్యము విద్యనేర్చుకొనుట అత్యవసరమని గుర్తింపవలెను. విద్యలేనివారు ప్రజాప్రభుత్వమన యెట్టిదో తెలిసికొనుటకు శక్తిలేనివారుగాయుందురు. అభ్యర్థులు ఓట్లనిప్పించమని కోరునపుడు వారియోగ్యతల తెలిసికొనుటకు వీలులేకపోవుటయేగాక యెన్నుకోబడినవారిలోపముల చక్కచేయుటకుగాని తమయభీష్టముల ప్రతినిధులద్వారా నెరవేర్చుకొనుటకుగాని శక్తిలేని స్థితిలో యుంటున్నాము. ప్రజాప్రభుత్వము సక్రమపద్ధతులపై సాగించుటకు విద్య ప్రధానమని తెలియవలెను. ప్రజలలో విద్యవ్యాపింపనియెడల ప్రజాప్రభుత్వము జయప్రదముగ కొనసాగనేరదు. గ్రామాదులలో పాఠశాలలెంత అవసరమో గ్రంథాలయములుకూడ యంత యవసరమని తోచుచున్నది. చాలకాలముగ యిటువంటి దేశమున యుంటున్నందుకు అనేకనిదర్శనములుగలవు. కొందరికి

మముగ కనబడుచున్నను యివియేదో యొకరూపముగ మన దేశమున యుంటున్నవి. ఇవి లేనిచో ముద్రాశాలలు లేనిరోజులలో గ్రంథములకు వ్యాప్తియుండియుండదు ఆంధ్రదేశమంతటను ప్రతిచోట దేవాలయములుంటున్నవి. ఎన్నియో శతాబ్దముల క్రింద యివియేర్పడి యచ్చటచ్చట మాన్యములవల్ల లభించు ఆదాయమువల్ల గ్రామాదులలో అన్నిపనులు సమకూరుటకు ఈ దేవాలయములు సహకారిగా యుంటున్నవి. ప్రతి దేవాలయములోని ప్రతిమలనిర్మాణమువల్ల శిల్పశాస్త్రజ్ఞులకు చక్కని సహాయములభించుటయేగాక వీనియందు ప్రాచీన పురాణపఠనము వేదశాస్త్రపాఠశాలలు మొదలగునవి యుంటున్నవి. ఇట్టి దేవాలయములు కొన్ని యిప్పుడుపాడుపడి వీనియాదాయమును కొందరు గ్రామస్థులు కాజేయుచున్నారు. ఇందుచే యివినిరుపయోగముగ కొన్నిచోట్లలోయుండుటను మనము చూచుచునేయున్నాము. ఈమధ్య ఏర్పడిన దేవాలయపుబోర్డువారు అర్చకులకివ్వబడిన మాన్యముల లాగికొనుటకు ప్రయత్నించుటచే దేవాలయములకు చాలనష్టము కలిగినది. కాలానుగుణ్యముగ ప్రజలయభిప్రాయములలో మార్పులు కలుగుచున్నందున ప్రాచీన దేవాలయములలో జరుగుచున్న కొన్నిపనులికముందు గ్రంథాలయములవల్ల జరుగవలసిన పరిస్థితి ఏర్పడెను. ప్రతిచోట గ్రంథాలయములను పఠనాలయములనుస్థాపించి వీనిద్వారా ప్రజాసామాన్యమునకు ప్రతివిషయమున కొంతయభినివేశము గలుగుటకు ఈ యుద్యమమును సాగించుప్రముఖులు పాటుబడవలెను.

ఇందుకై వీరేపనులగావింపవలెనో యితర దేశములలో యీ యుద్యమమెట్లు సాగుచున్నదో అనధికారులీ యుద్యమమును సాగించుట కేలాటిప్రయత్నములుగావింపవలెనో అధికారుల సహాయమెంతవరకు మనము పుచ్చుకొనవచ్చునో మొదలగు యంశములగూర్చి నా అభిప్రాయముల కొంతవరకు విశదీకరించెదను.

ఒక గ్రామమున గ్రంథాలయమును నిర్మించుటకు కావలసిన సామగ్రికొద్దియేను. పుస్తకముల జాగ్రతగానుంచుటకు ఒకగదియు, వీని గ్రామస్థులు చదువుటకు మరొకగదియు, సమీపమున కొంత విశాలమైన స్థలమును కావలెను. ఒకటిరెండు బీరువాలు చక్కని కొన్నిపుస్తకములు కొన్నిచాపలు ప్రపంచవ్యవహారముల తెలిసికొనుటకు కొన్ని తెనుగు పత్రికలు యివి యుండినచాలును. మన దేశమున ధర్మ బుద్ధిదాతృత్వము విశేషముగగలవు. పట్టణవాసులకన్న గ్రామస్థులు కలసిమెలసి పాటుబడుటకు హెచ్చుగనవకాశముంటున్నది. మహా సూళ్లప్పుడు గ్రామాదులలో కుప్పలనద్దకువచ్చు బిచ్చగాండ్రకుకూడ యెంత బీదరైతైనను ఏదో కొంతధాన్యమిచ్చు యలవాటు మనదేశ మంతట కలదు. ఈసమయమున ప్రతిగ్రామమున కొందరు శ్రద్ధ వహించినచో అచ్చటచ్చటి గ్రంథాలయములకు కావలయు సొమ్మును సునాయాసముగ సంపాదించుటకు వీలగును. పుస్తకవర్తకుల నేకులు గ్రంథాలయములకు కావలయు సహాయముచేయ సంసిద్ధులుగా యుం టున్నారు. కొందరు వారిగ్రంథముల యుచితముగను మరికొందరు తక్కువధరలకును యిచ్చుటకు సందేహములేదు. గ్రంథాలయము నకు కావలయు స్థలము యిల్లు గ్రామములలో దొరకుట సులభమేను. ఏగ్రామమునగాని స్థలముదొరకని యెడల సర్కారువారిని కోరినచో తప్పకవారు స్థలమిప్పింతురు.. వీటి యన్నిటికన్నను యుద్యమమును భజనమందిరమను పేరుతో ప్రారంభించినచో అపారమైన ధనసహాయ ము లభించుటకవకాశము కలదు. భజనమందిరమున పురాణపఠనము ప్రారంభించి ఆమీద యచ్చటనే గ్రంథాలయము నుంచవచ్చును. ద్రవ్యలోపమెన్నడుయుండదు; కాని, యీ యుద్యమమునకై పాటు బడుటకు తగినమనుష్యులు దొరకుట చాలకష్టము. యుద్యమము నకు కావలయు ధనమును సంపాదించుటకూడ యిందుకై పాటుబడు వారిపై ఆధారపడియుండును. నేడు మనదేశపు యార్థిక పరిస్థితి నీర

సించినందున యెందరోవృత్తులులేక జీవనోపాధికై తంటాలుపడు చున్నారు. పెద్దలార్జించిన ఆస్తినికోల్పోయి ఆంగ్ల విద్యకొంతనేర్చి యెందరోపట్టణములలో ఏయుద్యోగములు దొరకక బాధపడు చున్నారు. సామాన్యపు ఇంగ్లీషువిద్య నేర్చిన వేలకొలది యువకులు యీ యుద్యమమునకు సహాయపడవచ్చును. నిష్కల్మషహృదయ ముతో కొంతవిద్య నేర్చిన యువకులు నెమ్మదిగాపాటుబడినచో గ్రా మాదులలో యున్నవారికి కొంతవిద్యలభించుట సులభసాధ్యమగును. వీరుపడు శ్రమకు ప్రతిఫలముగ కొంత నెలజీతముపుచ్చుకొనుటలో నష్టము కనబడదు. వీరివల్ల యీ యుద్యమము చక్కనిస్థితికి త్వర లో రాగలదను నమ్మకము నాకుకలదు. ప్రతిచోటయొక గ్రంథా లయమును నిర్మించుటయు దీనిసర్వకాల సర్వావస్థలయందు పోషించు టయు ప్రతిరోజు గ్రామస్థుల పోగుజేసి వారికి కొంత చదువు చెప్పుటయు వార్తాపత్రికలలోని విశేషముల చెప్పుటయు పౌరాణికులచే పురాణ పఠనము కొంతకాలము గావింపించుటయు అప్పుడప్పుడు హరికథలు జరపించుటయు నుత విషయక యుపన్యాసములు చర్చలుగావింపించు టయు గ్రామస్థులచే చక్కని గ్రంథముల చదివింపించుటయు మొదలగు విషయములు క్రమముగజరపినచో ప్రజారక్షణయగుననుటకు సందే హములేదు. ఇన్నిమంచిపనుల గావించుచు తమతో పాటుబడు వ్యక్తిని వారికుటుంబపోషణమును గ్రామస్థులందరు జరపగలరని చెప్పుట అనవసరము. నెలచందాలపద్ధతి గ్రామాదులలో సాగదనికొందరు అనుభవముమీద చెప్పుచున్నారు. వీరికి నెలజీతములు లేవు గావు నను వీరికి వ్యవసాయమే ముఖ్యజీవనము కావునను ఏసమయమున కోతలుజరగునో యప్పుడేవీరి చందానురాబట్టుకోవలెను. ధనవంతులు చందాలిచ్చుచుండ దరిద్రులు కొందరు చందాలివ్వక పోవచ్చును. చందాయివ్వనందున గ్రంథాలయములోనికి రాకూడదని చెప్పరాదు. చందాయిచ్చిన వారినేతీరునచూచెదరో వీరినికూడ యాతీరున నే

చూడవలెను. జీవనోపాధిదుర్భరమైనంతమాత్రమున వీరిని నిరసన భావముతో చూడరాదు. వీరికితగిన సహాయముగావించు భారము ధనవంతులమీదయుంటున్నదని తెలియవలెను. వసూలగు సొమ్మునకు సరియైన లెక్కలుంచవలెను. గ్రామవాసులెప్పుడడిగినను వారికి తగిన సంజాయిషీ చెప్పుటకు సంసిద్ధముగయుండని యెడల అనుమానమునకు హేతువగును. ఒక గ్రామమున యున్నవారికి ఒకరిపై యనుమానము జనించినచో ఈ సంస్థ యంతరించవలసివచ్చును. ఎంతగొప్ప వ్యక్తియైనను లెక్కలవిషయమున జాగ్రతకనబరచుట విధి. కొన్ని గొప్ప సంఘములవారివిషయమున శ్రద్ధకనబరచుటలేదు కావున దీనికూర్చి కొంత చెప్పవలసివచ్చెను.

గ్రంథాలయోద్యమము కొంతకాలముక్రింద ఆంధ్రదేశమున చక్కగపనిచేయుచుండెను. ఆంధ్రదేశపు గ్రంథాలయసభలు చాలాచోట్లలో జయప్రదముగ జరుపబడెను. యువకులనేకులు యుద్యమమును యుత్సాహముతో సాగించుచుండిరి. ఇతరరాష్ట్రములవారు కూడ ఆంధ్రులీయుద్యమమునకై పాటుబడుచున్నారని ప్రశంసించి యున్నారు. కాని, ఆంధ్రులను యితరులు నిందించునట్లు మనయుత్సాహమా చల్లారెను. గ్రంథాలయసభలు ప్రత్యేకముగ సమావేశమైన రోజులలో సభలకువచ్చినవారందరును యుద్యమమున పూర్తిగ పాల్గొనుట కవకాశముంటుండెను. ప్రతినిధులు స్వస్థలముచేరగానే అచ్చటచ్చట గ్రంథాలయముల నెలకొల్పుచుండిరి. ఇప్పుడీ గ్రంథాలయసభలు ప్రత్యేకముగ జరగనందున వీనిపై ప్రతినిధులకు పూర్వమున్నంత ఆతురత కనబడుటలేదు. దేశమంతటను పనికిమాలిన రాజకీయ ఆందోళనము ప్రారంభమై ప్రజోపయోగమగు యేపనిగాని చేయుటకు వీలుకాని పరిస్థితి నేడేర్పడెను. రాజకీయసభలతో పాటు గ్రంథాలయసభలు జరుగపడుటచే వీనిప్రాముఖ్య తగ్గుటయేగాక యుద్య

మము కొనసాగుమార్గమూ కనబడదు. రాజకీయసభలలో రేయిం బవళ్లు పాల్గొనువారు 2,3 గంటలలో గ్రంథాలయసభయందు యాలో చించి యేపనిగావించుట వీలుకానిస్థితియందుంటున్నారు. ప్రత్యేక వ్యక్తినిగోల్పోయిన గ్రంథాలయసభ యుద్యమమునకు సహాయపడక పోవుటలో ఆశ్చర్యమేమియును కనబడదు. ఈయుద్యమమును యుద్ధ రింప దలచువారు వెంటనే గ్రంథాలయముల పట్టీని తయారుచేయిం చుట వారి విధియని తలచెదను. మొదటనుండి మన దేశమంతటికిని బరోడా సంస్థానము ఈయుద్యమమునకు తగినస్థానము యిచ్చియుం డెను. శ్రీబరోడా మహారాజాగారి సహాయమున గ్రంథాలయోద్య మము యచ్చటయున్నత స్థితియందుంటున్నది. బరోడా రాజ్యమున ప్రభుత్వమువారు గ్రంథాలయములకు అన్నివిధములగు సహాయముల గావించుచున్నారు. గ్రంథాలయపుపనులు యేతీరున నిర్వహింపవలె నో ఆవిషయమును వారి కేంద్రగ్రంథాలయమున నేర్పుచున్నారు. గ్రామాదులలో యివిచక్కగ పనులనిర్వహించుచున్నవా లేవాయని తెలిసికొనుటకై యుద్యోగుల నియమించియున్నారు. కేంద్రగ్రంథా లయములోని గ్రంథముల యితరచోట్లకు పంపుచున్నారు. ప్రస్తు తము బరోడా సంస్థానమున రెండుగ్రామములకొక గ్రంథాలయ ముం టున్నదని చెప్పుటలో ఈయుద్యమ మెంతవ్యాపించినది చదువరు లూ హింపవచ్చును. ప్రతిపట్టణమున ఒక గ్రంథాలయము నిర్మింపబడి యున్నది. బరోడా యందువలెనే మైసూరు రాష్ట్రమునకూడ ఈ యుద్యమము వ్యాప్తిచెంది యున్నది. ఇందుకై మైసూరురాజ్యమున ప్రత్యేకశాఖయొకదాని ప్రభుత్వమువారు నిర్మించుటచే వారీవిషయ మున కనబరచుశ్రద్ధనుగూర్చి వ్రాయుట యనవసరము. మైసూరు బెంగళూరు పట్టణములలో యద్భుతమైన గ్రంథాలయముల సంస్థా నమువారే నెలకొల్పియున్నారు. ఈ రెండు గ్రంథాలయములకు రూ 45 వేలు వెచ్చించబడెనని తెలియుచున్నది. ప్రతిసంవత్సరము

వీనికై రూ 7 వేలు సంస్థానమువారు ఖర్చు పెట్టుచున్నారు. ప్రతిచోటు నకువెళ్లి గ్రామస్థులకు పనికివచ్చు గ్రంథముల పంచిపెట్టుటకై 77 ప్రయాణగ్రంథాలయముల నెలకొల్పి గ్రామస్థులలో విద్యను వ్యాపింప జేయుచున్నారు. మైసూరువలెనే పుదుక్కోట సంస్థానమువారు కూడ గ్రంథాలయోద్యమమున కన్ని విధములగు సహాయము గావించు చున్నారు.

మనరాష్ట్ర ప్రభుత్వమువారుగాని ఇండియా ప్రభుత్వమువారు గాని యీ యుద్యమవిషయమున శ్రద్ధకనబరచుటలేదు. ఆంధ్రదేశ మున యీయుద్యమము నేటివరకు ప్రజలచే నడపబడుచున్న విషయ ములోకవిదితము. అయితే యిటీవల రాష్ట్రీయ ప్రభుత్వమువారు గ్రంథాలయములకై సంవత్సరమునకు రూ 20 వేలుఖర్చు పెట్టు చున్నారు. ఈ మొత్తము స్థానికపరిపాలనశాఖనునడపు అధికారులు కొన్ని గ్రంథాలయముల కిచ్చుచున్నారు. ఇంతకన్న యితరసహాయ మేదియు యుద్యమమునకు ప్రభుత్వమువారు గావింపకపోవుట శోచ నీయము. మనదేశములోని ప్రస్తుతపరిస్థితులగూర్చి యాలోచించిన చో కొంత కాలముయిట్టి యుద్యమములు ప్రజలచే నడపబడుటయే మంచిదనితోచుచున్నది. రాజకీయ సంస్కరణలురాగానే యచిర కాలమున బాధ్యతాయుత ప్రభుత్వమేర్పడునుగావున యిట్టి యుద్య మముల జయప్రదముగ సాగించినచో కొంతయనుభవము కలుగుట నిస్సంశయము. ఇప్పుడు గవర్నమెంటు యిచ్చుచు గ్రాంటుచాల తక్కువ. తుదకు లక్షరూపాయిలైనను సంవత్సరము వారుఖర్చు పెట్టనిచో లాభముండజాలదు. ఇప్పుడు పట్టణములలోయున్న గ్రంథా లయములకే గవర్నమెంటు గ్రాంటు లభించుచున్నది. పట్టణవాసులు చదువుగ్రంథములు గ్రామస్థుల కుపయోగింపవు. ఇప్పుడు ప్రభుత్వ మువారిచ్చుగ్రాంటుల యికముందైనను గ్రామాదుల కిచ్చుటయే మంచి దని తోచుచున్నది.

మన దేశమున ఈమధ్యసాగుచున్న యుద్యమములన్నింటిలోను గ్రంథాలయోద్యమము మిక్కిలి పవిత్రమైనదని మనముగుర్తింపవలెను. దేశమెంత హీనస్థితియందుంటున్నను తగుమనుష్యులు కొంత పట్టుదలతో కృషిగావించినచో ప్రతిగ్రామమున గ్రంథాలయ మేర్పడుట సులభ సాధ్యమైనపనియేను. యువకులు యుత్సాహముతో ఆయాచోట్లలో కొంతకాలము పాటుబడినచో వారిజన్మము సార్థకమగునట్లు చేసికొందురనియే తలచుచున్నాను. అమెరికాదేశపు కోటీశ్వరుడు ఆండ్రూకార్నిజీగారివలె మనధనికులు యీ యుద్యమము సార్థకమైనదని గ్రహింపవలెను. మహదైశ్వర్యవంతులు వారిదృష్టిని గ్రంథాలయములపై ప్రసరింపజేసి ప్రజాసామాన్యమునకు కొంతవిజ్ఞానము కలుగుటకన్నివిధముల సహాయపడవలెనని కార్నీజీగారు చెప్పియున్నారు. వీరిమాటలఁ జ్ఞప్తియందుంచుకొని మనలో ధనవంతులు ప్రభువులు దేశమును ఆవరించియున్న అజ్ఞానాంధకారమును పారద్రోలుట కన్నివిధముల సహాయపడుదురనియే భావించుచున్నాము. ఈ యుద్యమమును మనరాష్ట్రమున చిరస్థాయిగ జేయుటకు నామిత్రులు శ్రీయుత కే. వీ. కృష్ణస్వామి అయ్యరు, బి, ఏ., బి. ఎల్, గారు గావించుచున్న కృషికి యీ వ్యాసమును వ్రాయనన్ను పురికొల్పినది కావున వారికి కృతజ్ఞతను వెలిబుచ్చుచున్నాను.

జన సామాన్యమునకు విద్యగఱపుట యెట్లు?

వింజమూరి గోవిందరాజాచారి, మద్రాసు హైకోర్టు అడ్వకేటు.

దేశాభివృద్ధికి విద్యాభివృద్ధి ముఖ్యావశ్యకము. దేశమునకు స్వరాజ్యమును సంపాదించుట కయితే నేమి స్వరాజ్యముచేకూరిన పిదప ప్రజాప్రభుత్వమును సక్రమముగా నిర్వహించుట కయితే నేమి రాజకీయ పరిస్థితులను తెలిసికొనుటకును రాజకీయ వ్యవహారములలోను ఉద్యమములలోను పాల్గొనుటకును కావలసిన సామర్థ్యమును విజ్ఞానమును అనుభవమును జనసామాన్యము కలిగియుండవలెను. ఏకొద్దిమంది వలననో జరుపబడదగిన కార్యములు కావివి. ఇక సంఘసంస్కరణ విషయములలోకూడ జనులలో విశేషసంఖ్యాకులు విద్యావిహీనులుగను పూర్వాచార పరాయణులుగను ఉన్నయెడల అభివృద్ధి దుష్కరము. సంఘములోని దురాచారములను కనిపెట్టుటకును వాటికి తగిన ప్రతిక్రియలను మార్పులను ఏర్పరచుకొనుటకును తగిన విజ్ఞానము జనులలో సర్వసాధారణముగా యుండినగాని ఎట్టి స్వల్ప సంఘసంస్కరణములను చేయుటకును అవకాశముండదు. అదేవిధముగా ఆరోగ్య విషయములలోను ఆర్థిక విషయములలోను అభివృద్ధికలుగవలెననిన యెడలప్రజాసామాన్యము విద్యావంతులు కావలెను. విద్యలేనిదే ఎట్టి మార్పునకును ఎట్టి అభివృద్ధికిని వీలులేదు.

అయితే విద్యయనిన నేమి? విద్యను గఱపుటయెట్లు? అను విషయములను గురించి మనమాలోచించవలసియున్నది. విద్యయనిన "వ్రాయుట, చదువుట, గణితము" అని ఒకప్పుడు మనరాజకీయ

విజ్ఞాతలు అనుకొనియుండిరి. కాని అదితప్పు అభిప్రాయమనిన్నీ, వ్రాయను చదువను తెలిశినంతమాత్రమున ఎట్టిప్రయోజనము లేద నిన్నీ, విజ్ఞానము (Culture) కలుగజేయగలిగినదే విద్యయనిన్నీ ఇప్పుడు సర్వత్ర అంగీకరించబడుచున్నది. వ్రాయను చదువను తెలియకపోయి నను హిందూ స్త్రీలలో ననేకులు పురాణములలోని గాథలను నీతి కథలను వేదాంతవిషయములను వినికిడివలననే తెలిసికొనియుండుట యును ఇతరులకు అట్టి విజ్ఞానమును వారు కలుగజేయుచుండుటయును సర్వసాధారణముగా జరుగుచున్న విషయమే. చేవ్రాలుమాత్రము చేయగలిగి పురాణములలోని విషయములనుగాని శాస్త్రములలోని విషయములనుగాని యెఱుగని వానిని విద్యావంతుడనుటయు వ్రాయను చదువను తెలిసియుండని కారణముచేత మనస్త్రీలను విద్యావిహీనులనుటయు విపరీతముగా తోచక మానదు. అయితే విజ్ఞానమనునది పురాణములలోని శాస్త్రములలోని సంగతులను మాత్రమే తెలిసికొనుటకాదు. చారిత్రక సాంఘిక రాజకీయవిషయ ములలోను ఆర్థికశాస్త్ర ఆరోగ్యశాస్త్ర ప్రకృతిశాస్త్రములలోను కొద్దిగానయినను ఒకనికి ప్రవేశముండినగాని వానిని విద్యావంతుడనిగాని విజ్ఞానముకలవాడనిగాని చెప్పుటకువీలు లేదు.

అట్టివిద్య అట్టివిజ్ఞానము కలుగచేయుట యెట్లు? బాలురకు బాలిక లకు విద్యగఱపుటకు స్కూళ్లు ఉండనేయున్నవి. దేశములోని బాలు రందరును బాలికలందరును స్కూలుకు పోవునట్లు చేయుట దొరతనము వారి విద్యుక్తధర్మమైయున్నది. అయితే స్కూలుకుపోవు వయసు మించినవారి విషయమై తగుయేర్పాట్లు చేసినగాని దేశము విజ్ఞానవంత మును విద్యావంతమును అగుటకు ఒకటి రెండు తరములయినను పట్టవలసి యుండును. రాత్రిస్కూళ్లు పెట్టుటవల్ల ప్రయోజనము లేదు. అనేకులు అట్టి స్కూళ్లకు పోవుటకొప్పుకొనరు. పోయినను, చేవ్రాలుచేయుట

మాత్రమే నేర్చికొందురుగాని ఎట్టి క్రొత్తవిషయములను తెలిసికొనరు. ఎట్టి జ్ఞానమును సంపాదించరు. ఉపన్యాసము లిప్పించుట ఇంకొక విధము. ఆరోగ్యవిషయములలో మ్యాజిక్కు లాంతెర్ల సహాయముతో అనేకచోట్ల గవర్నమెంటువారు ఉపన్యాసము లిప్పించుచున్నారు. దీనివలన కొంతప్రయోజనమున్నమాట నిజమేకాని ఈ విధముగా సర్వజనులకును అన్నివిషయములలోను విద్యగఱుపుట అసాధ్యమని యొప్పుకొనక తీరదు. అయితే జనసామాన్యమునందు త్వరగా విద్యాభివృద్ధి కావలెనన్నను విజ్ఞానము వ్యాపించవలెనన్నను గ్రంథాలయోద్యమమువలనగాని ఇతరమార్గము కానరాదు. ప్రతిగ్రామమునందును గ్రంథాలయములను స్థాపించవలెను. అన్నిశాస్త్రములను గురించియును ప్రజాసామాన్యమునకు బోధపడునట్లు సులభశైలిని పుస్తకములను వ్రాయించి అట్టి పుస్తకములను ప్రతి గ్రంథాలయమునందును ఉంచవలెను. దేశభాషలలోని వార్తాపత్రికలను అట్టి గ్రంథాలయములకు తెప్పించు చుండవలెను. గ్రంథాలయమువద్ద ముఖ్యమయిన రాజకీయ సాంఘిక విషయములను గురించి ఉపన్యాసము లిప్పించుటచేతను పురాణ కాలక్షేపములు వగయరాలు ఏర్పాటుచేయుటచేతను గ్రామస్థులందరు తీరిక ఉన్నప్పు డెల్లప్పుడును గ్రంథాలయమునకు వచ్చునటుల చేయవలెను. పూర్వము గ్రామస్థులందరు గ్రామచావడిలో ఎట్లు కూడుచుండిరో అట్లే గ్రంథాలయములవద్ద కూడుచుండినయెడల తమరు స్వయముగా చదువుటవల్లగాని ఇతరులు చదివినప్పుడు వినుటవల్లగాని విజ్ఞానము సంపాదించగలరు. గ్రంథాలయోద్యమము వ్యాపించినకొలదియును దేశము విజ్ఞానవంతమును విద్యావంతమును కాగలదు. దేశాభివృద్ధి కోరువారెల్లరను గ్రంథాలయోద్యమ వ్యాపనమునకు సర్వవిధముల తోడ్పడుటయే ప్రస్తుతకర్తవ్యము.

గ్రంథాలయోద్యమము

విద్యాప్రచారము

కోరాడ, రామకృష్ణయ్య ఎం., ఏ.

తెలుగురీడరు ప్రాచ్యపరిశోధనాలయము, మద్రాసు విశ్వకళాపరిషత్తు

గ్రంథాలయోద్యమ మనునది యీకాలపుటనేక విధములగు సాంఘిక రాజకీయోద్యమములవలెనే యాధునికయుగచిహ్నముగా గనబడుచున్నది. కార్మికోద్యమము, సహకారోద్యమము, అస్పృశ్యతానివారణోద్యమము, మొదలగునవీకాలమున రాజకీయసాంఘిక విషయములందెట్లు ప్రాధాన్యమును వహించుచున్నవో, అట్లే విద్యావిషయమున గ్రంథాలయోద్యమము కూడ ప్రాధాన్యమును వహించుచున్నది. విదేశీయ ప్రభుత్వము, ప్రజాస్వామ్యత్వభావము ప్రబలుచున్న యీకాలమున మనదేశమునవిద్య కూడ రాజకీయ సంబంధము కలదేయగుటయు, ప్రతివ్యక్తియు పరిపాలనా విధానమున పాల్గొనియద్దాని నడపవలసియుండుటచే, రాజకీయ విద్యసార్వజనీనంబగుట యావశ్యకంబగుటయు తటస్థించినది. ఐహిక ప్రభుత్వవిషయమున ప్రజాస్వామ్యత్వభావ మాదరింపబడుచున్నట్లే, యాధ్యాత్మిక తత్వవిషయమున బాహ్యప్రకృతి పరిశీలనము, తద్విజయము పరమావధిగా గ్రహింపబడుచున్నవి. మొత్తముమీద జనుల విజయదృష్టి బాహ్యవృత్తులపై బ్రసరించినట్లు, ఆంతరంగిక వృత్తులపై బ్రసరించుచున్నట్లగపడదు. చతుర్విధ పురుషార్థములలో నర్థకామములు బలవంతములై తమ యధికారము నవ్యాహతముగ నెరపుచు నొకదానినొకట్టి మీర దమలోతాముస్పర్థించుచున్నట్లున్నవి. ఇట్టిది ప్రజా

స్వామ్యత్వభావముచే నడుపబడుచుండు నార్థికయుగమగుటచే, ప్రతి యుద్యమము సర్థసహాయమున సంఘముచే నడుపబడవలసి యున్నది. కావుననే "సంఘేశక్తిఃకలౌయుగే" అనుమాట సార్థకత్వమును బొందుచున్నది. ఇట్టికాలస్థితికనుగుణముగ విద్యాదానము, జన సామాన్యమున విద్యావ్యాపనము సంఘముచేతనే నడుపబడవలసి యుండుటచే, తత్కార్యసాధనకు గ్రంథాలయోద్యమ మత్యంతావశ్యకమై నెగడుచున్నది.

విద్యా విషయమున ప్రాచీనకాలపు స్థితికిని ఆధునికస్థితిగతులకును విశేషభేద మగపడుచుండుటచే, గాలప్రవాహమున బడిపోవుచు, చేతికి దొరికిన సాధనముల బ్రయోగించుచు నీకార్యసాధనకై యత్నింపవలసినదేగాని వానిని పోల్చిచూచుటవలన లాభమును విశేషమగపడదు. ప్రాచీన స్థితిగతులు మారినవి. అవి ఇప్పుడు రావు. మనము వెనుకకుపోలేము, కావున వానినిగూర్చి తలపోయనేలయని విసుగుకొనువారుకూడ కలరు. కాని ప్రాచీన హైందవ నాగరకతయు విజ్ఞానమునననన్యసామాన్యములని మాత్రము సర్వజనాంగీకారమును బడసి యున్నవిగదా. అవి ప్రాచీనమహర్షుల యతీంద్రియ జ్ఞానశక్తులచే పెంపొందింపబడినవని తలచువారు పలువురుకలరు. అతీంద్రియ జ్ఞానశక్తులయందపనమ్మకము కలవారు ప్రత్యక్షమునే పరమ ప్రమాణముగా గ్రహించి, ఆధునికప్రకృతిశాస్త్ర విజ్ఞానము నాగరకత ముందు ప్రాచీనవిజ్ఞాన నాగరకతలకు స్థానమే లేదనియు, నవి కల్పితగాథలతో గూడినవిగాని సత్యసమ్మతములు గావనియు దలంచువారు మఱికొందఱు కలరు. కాని యిటీవలి కాలమున జే. సి. బోసు, ఆలివర్ లాడ్జి, మొదలగువారు ప్రకృతి శాస్త్రమునందును మానసిక శాస్త్రమునందును సలుపుచుండెడి పరిశోధనల ఫలితములు, ప్రాచీన మహర్షులు సాధనాంతరములచే సాధించిన విజ్ఞానాంశములనే పునరుద్ధరించుచున్నట్లున్నవి, చూడుడు.

చేతనంబులవోలె నచేతనముల
జీవకళ జూపి బ్రహ్మాండ సృష్టియెల్ల
పరమపురుషుని ప్రతిబింబభావమగుటఁ
జాటుచుండెడె జగతీంద్రచంద్రబోసు.

ఇట్లీతడు ,, ఈశావాస్యమిదం సర్వం '' అను ప్రాచీన మహర్షుల యుపనిషద్వాక్యార్థమునే ప్రత్యక్షప్రమాణ సిద్ధముగా జేయుచున్నట్లున్నాడు. అంతరింద్రియంబగు మనస్సుయొక్క యత్యద్భుత శక్తులను గూర్చి వర్ణించుచు, నిదియపారంబగు నొక మహాసముద్రము వంటిదనియు, సాధనచే తెలిచిన కొలందియు నత్యద్భుతములు ననంతములు నగు శక్తులు దీనినుండి బయలుదేరగలవనియు, మానసిక శాస్త్ర పరిశోధకుండగు ఆలివర్ లాడ్జి అనునాతడొక యుపన్యాసమున ప్రకృతి శాస్త్రజ్ఞుల సభలో పలికియున్నాడు. బ్రహ్మాండమునందెట్టి యత్యద్భుత నిర్మాణచాతుర్యము వ్యక్తమగుచున్నదో అట్టి నిర్మాణ కౌశలమంతయు పరమాణువునందుగూడ వ్యక్తమగుచున్నదనియు, నీ పరమాణువుకంటెగూడ పరమాణువుగా నిటీవల గ్రహింపబడిన ,, ఎలెక్ట్రాన్ '' లు (Electrons) అనబడు సూక్ష్మతమంబులగు పదార్థాంశములు (Matter) కూడ శక్తిస్వరూపములే (Forms of energy) యని యాధునిక ప్రకృతి శాస్త్రము చెప్పుచుండుటచే, నిది శక్తిస్వరూపుడేయగు భగవంతుడు, ఇచ్ఛామాత్రంబగు సంకల్ప శక్తిచేతనే జగత్స్వరూపమును బొందెనని తెల్పెడు శ్రుతివాక్యములను వ్యాఖ్యానము చేయుచున్నదివలె నున్నది. కావున ప్రాచీనార్య విజ్ఞానము నాధునిక ప్రకృతి శాస్త్రజ్ఞానముతో మేళవించి, యద్దానిని జనసామాన్యమునకు బోధపఱచినచో నది విశేషలాభకారి కాగలదు.

స్వీయాభివృద్ధి కనువగు నంతవఱకు పాశ్చాత్య విజ్ఞానము నలవఱచుకొని యుపయోగించుకొనుట యావశ్యకమేయైనను, ప్రస్తుత మీ దేశముయొక్క యార్థిక స్థితిని బాగుపఱచుటకుగా యంత్ర

సహాయమున వస్తునిర్మాణము చేయుపద్ధతికంటె, చేతిపనుల నభివృద్ధి పఱచుట లాభకరమనియు, ఆధునిక రాజకీయ సంస్థలకంటె, ప్రాచీన గ్రామసంస్థలే యీ దేశమునకు దగినవగుటచే, గ్రామపునర్నిర్మాణ కార్యక్రమము కొనసాగించుటయే యవశ్యకర్తవ్యమనియు, దలంప బడుచున్నది గావున, విద్యావిషయమునగూడ, ప్రాచీన హైందవ విద్యాపద్ధతుల నాధునిక స్థితిగతులకు దగినరీతిని పునరుజ్జీవింపజేయుట దేశక్షేమమునకు దోడ్పడగలదను విషయమునుగూడ మనము గుర్తింపవలసియున్నది.

విద్యయొక్క ఆదర్శప్రయోజనముల విషయములోనే ప్రాచీన కాలమునకు నిప్పటికి విశేషభేదమున్నది. ఆదృష్టిపథము కొంతవర కైనను మారినగాని ప్రాచీనపద్ధతుల యుత్కృష్టతను మనము గ్రహింప లేము. ప్రాచీనకాలమున నీ దేశమున విద్యకు పరమార్థజ్ఞాన సంపాద నమే ప్రధానఫలంబుగ దలంపబడినట్లు కనబడుచున్నది. బ్రహ్మచర్య, గురుశుశ్రూష, గురుకులవాసములే ప్రధానసాధనములుగ నుండెడివి. బాహ్యప్రకృతిని స్వాధీనపఱచుకొని, మానవకోటి వాంఛాసంతర్పణంబు నకుపయోగ పడునట్లు చేసికొనుటకంటె, ఆంతరంగిక శక్తుల నింద్రియ నిగ్రహము మూలముగా వికసింపజేసికొని, అతీంద్రియ జ్ఞానసం పాదనమునందత్యంత శ్రద్ధ వహించుటయే యవశ్యకర్తవ్యముగా నెంచబడినది. జనసామాన్యమున వృత్తివిద్యలు ప్రబలి కులక్రమా గతములై యుండుటచే వీరు విద్యకై యొక చోటికి బోవలసిన యావశ్యకతగాని, జీవనోపాధికై తాపత్రయపడవలసిన యావశ్యకత గాని కలిగెడిదికాదు. ఈ కారణముచేనాకాలమున నిరుద్యోగ సమస్యయే లేదు. ఇది యాధునికయుగ చిహ్నమే. విద్య జీవనో పాధికి సాధనముగా గ్రహింపబడెడిదికాదు. ఎంత సత్వరముగ పరీక్షలయందు కృతార్థతను బొంది ధనసంపాదనోద్యోగమున బ్రవృత్తు

డగునో అంతధన్యుడని తలంపబడు రోజులవికావు. వీనివాంఛలు స్వల్పములగుటచే వీడద్దానిని లక్ష్యపెట్టెడు వాడునుగాడు. విద్యార్థులు గురుకులవాసము చేయుటయు, గురువులాయా విద్యార్థుల మేధాసంపత్తికి దగినరీతిని విద్యాదానము చేయుచుండుటయు సంభవించెడిది. ఆవిద్య గ్రంథములనుండి గ్రహింపబడినదికాక గురుముఖమున నుండి గ్రహింపబడి విద్యార్థుల మనోఫలకములందే ముద్రితమైయుండెడిది. విద్యాభ్యాసకాలము చిత్తప్రశాంతిని, ఏకాగ్రతను పెంపొందించు బ్రాహ్మముహూర్తకాలము (తెల్లవారుజాము). ఆవిద్య ధనసంపాదన కొఱకుగానట్లే, శుష్కవాదముల కొఱకును, ఆత్మప్రకర్షా ప్రకటనము కొఱకునుగూడ కాక, ఆశ్రమధర్మరక్షణము మూలముగా ధర్మానుచరణము మూలముగా, నాత్మజ్ఞానసాధనకొఱకే వినియోగపడుచుండెడిది. బౌద్ధయుగమున ప్రతివ్యక్తియు మోక్షజ్ఞానమున కర్హుడను భావము వ్యాపించుటం జేసి, జనసామాన్యమునందు విద్యావ్యాపనము చేయవలయునను నుద్యమము, దానికై గ్రంథరచన, అనునది యాయుగముననే ప్రారంభించి నట్లగపడుచున్నది. కాలక్రమమున గ్రంథరచన పెరిగినది. మాతృకళకు ప్రతికలను వ్రాయించి గ్రంథములు ఖిలము గాకుండ గాపాడుట యొకపవిత్రధర్మముగా నెంచి రాజులు, మహారాజులు నావ్రాతను ప్రోత్సహింప దొడంగిరి. వారి యాస్థానముల నిట్టిగ్రంథ సమితి పెరుగుటచే నచ్చట గ్రంథాలయము లేర్పడుచు వచ్చినవి. తంజావూరునందలి సరస్వతీభాండారము మొదలగు గ్రంథాలయములే యిందుకు దార్కాణము. ప్రతివిద్యార్థియు దాను చదువు గ్రంథములను వ్రాసికొని చదువుచుండుటచే నందలి విషయమంతయు మనోగతంబగుటయేగాక లిఖితగ్రంథములును పెరుగుచు వచ్చినవి. కాని యిటీవలి కాలమున ముద్రణాసౌకర్యములు కలుగుటచే గ్రంథములను మనోగతముచేసి కొనవలసిన యావశ్యకత తగ్గిపోయినట్లే, గ్రంథములు సులభ్యంబులగుటచే, విద్యాసంపాదనకు

గురువుయొక్క యావశ్యకతయు తగ్గిపోయినది. ఈ దేశమున పాశ్చాత్య ప్రభుత్వము నెలకొనినకొలది, విద్యకుద్యోగాధికార సంపాదనము, తన్మూలమున ధనార్జనమునే పరమలక్ష్యంబులుగా జొచ్చినవి. ప్రాచీనకాలమున జనసామాన్యమంతయు కులక్రమాగతములగు తమ తమ వృత్తివిద్యలను విడిచి యుద్యోగాధికార సంపాదనలోలురై యితరవిద్యల నభ్యసించుట కేపట్టణములందో గుమిగూడెడువారుకారు. ప్రస్తుత మీయార్థికయుగము యంత్రబలముపై నాధారపడినదగుటచే వృత్తివిద్యలు క్షీణింపజొచ్చినవి. ఇంతకు పూర్వము వృత్తులచే స్వతంత్రముగ జీవయాత్ర నడుపుచున్న జనమంతయు కూలిపనికి దిగవలసివచ్చినది, లేదా రాజకీయవిద్య నభ్యసించి యుద్యోగాధికార వ్యామోహముచే సేవకావృత్తినే మరియొకవిధముగా నవలంబింపవలసిన వారైరి. ఇట్లు యంత్రములకు దాసులు కొందఱు, విదేశీయ ప్రభుత్వయంత్రమునకు దాసులు కొందరు, పాశ్చాత్యనాగరకతా భావమునకు దాసులుకొందరు నగుటచే నీదేశమున దాస్యము, భావదాస్యము నొండొంటికి సహాయంబై జనులను పీడించుచున్నవి.

ఆర్థిక వాతావరణం బిట్టిదై యుండ, పాశ్చాత్య సంసర్గముచే, రాజకీయ విషయమున ప్రజాస్వామికత్వ భావములుగూడ వ్యాపించినవి. ప్రజాస్వామికము ప్రభుత్వమైనతోడనే, ప్రజాసామాన్యమునకు రాజకీయ విషయజ్ఞాన మావశ్యకంబగుచున్నది. ప్రతివ్యక్తియు దేశముయొక్క స్థితిగతులను దెలిసికొని దేశాభ్యుదయమునకు దోడ్పడగల పౌరుడై, తనయొన్నికశక్తిని సవ్యముగా వినియోగింపగలవాడై యుండవలసిన యావశ్యకతయు గలుగుచున్నది. ప్రతివ్యక్తియు నీవిధముగా దేశాభ్యుదయమునకు దోడ్పడగల పౌరునిగా జేయుటయే యాధునిక విద్యావిధానముయొక్క పరమలక్ష్యము. ఇట్టిమహోద్యను

మునకు కాలానుగుణముగ యంత్రసహాయమున ముద్రితమగుచున్న గ్రంథసమితి విశేషోపకారకంబగు ననుటలో సందేహములేదు. జన సామాన్యమున విద్యను వ్యాపింపజేయుటకేగాక విద్యార్థియగు వా డనేకవిధ విషయజ్ఞానమును సులభముగ సంపాదించుకొనుటకు గూడ నీగ్రంథసమితి గ్రంథాలయములును తోడ్పడగలవు. అయితే యింతకు బూర్వము వృత్తివిద్యల నభ్యసించినవాడిప్పుడు యంత్రములకు దాసుడైనట్లే యింతకాలమునుండి గురువునొద్ద విద్యనభ్యసించి జ్ఞాన సంపాదనము చేసినవాడిప్పుడు ముద్రితగ్రంథములకు దాసుడై, స్వీయ ప్రవర్తనను విశేషముగా దిద్దజాలని వివిధవిషయజ్ఞానమును మాత్రము విశేషముగా సంపాదింపగలుగుచున్నాడు. ధర్మమార్గప్రవర్తకుడగు గురునియొద్ద సక్రమశిక్షణములేక, సాధనకు మొదటినుండియు నల వాటుపడకుండుటచే, తరువాతికాలమున గ్రంథముల మూలమున సంపాదించిన జ్ఞానమునకును పిన్ననాటినుండియు నలవడిన ప్రవర్తనా పద్ధతికిని సంబంధము కుదురక తీర్థమునకు దీర్థము ప్రసాదమునకు బ్రసాదమునన్నట్లగుచున్నది. ఆ పాశ్చాత్యుల విజ్ఞానము, ముఖ్య ముగా వారుసాధించిన ప్రకృతి శాస్త్రజ్ఞానము, జనసామాన్యమున వ్యాపించి దేశీయుల జీవితముల శుభప్రదముగ జేయుటకు దగిన యవకాశమును కలుగుజేయుటలేదు. ప్రాచీన మహర్షుల విజ్ఞానము, అప్పటి సాంఘిక నియమములు, ఆంతరంగిక సాధనలు, శక్తులు, కాల క్రమమున క్షీణించి గతించినవి. ఆధునిక ప్రకృతి శాస్త్రసాధనకు, ఆర్య మహర్షుల విజ్ఞానసాధనకు ప్రాప్యంబొక్కటియేయైనను మార్గములు భిన్నములుగానున్నవి. కాని ప్రస్తుత మీదేశమున నొకటి క్షీణించి పోవుట రెండవది లభింపకుండుటయు తటస్థించుటచే దేశస్థితి యుభయ భ్రష్టమైనట్లున్నది. కావున నాధునిక ప్రకృతి శాస్త్రవిజ్ఞానమున కును ప్రాచీనార్య మహర్షుల వైదికోపనిషద్విజ్ఞానమునకును సమ న్వయముచూపుచు నాధునిక ప్రకృతి శాస్త్రజ్ఞానమును దేశమున

వ్యాపింపజేయు గ్రంథ సముదాయమును బయలుదేరదీసి, జనసామాన్యముయొక్క మనోనేత్రమర్థమునందుకంటె ధర్మమునందు సంలగ్నంబగునట్లు చేయు మార్గముల నన్వేషించి కృషి సలుపగలిగినచో నీ గ్రంథాలయోద్యమము తప్పక దేశకల్యాణంబునకు దోడ్పడగలిగియుండును.

సామాన్యముగా నిపుడు గ్రామాదులలో బయలుదేరియున్న గ్రంథాలయము లన్నియు చాలవరకు నవలలు, నాటకములు కథలు మొదలగువానితో నిండిపోవుచున్నవి. ఆ గ్రామములందు చదువువారికిగూడ నిట్టివానియందే యభిలాష మెండుగా నుండును. అర్థము కొఱకై యనేకులు గ్రంథవిక్రేతలిట్టి నిస్సార గ్రంథ సమితిని (Light literature) ముద్రించి ప్రకటించుచుండుటయు దటస్థించుచున్నది. జనసామాన్యమున చదువుటకు తీరికగలవారుగాని, అభిలాషగలవారుగాని, చదువ గలిగినవారుగాని చాలతక్కువగనే యుందురు. ప్రాథమిక విద్యనభ్యసించినంతమాత్రమున పల్లెటూరి జనులు గ్రంథపఠనమునందాసక్తికలవారగుదురని మనము తలంచుట కవకాశము లేదు. అట్టివారికి గ్రంథపఠనమునందాసక్తికలుగ జేయవలసియున్నది. గ్రంథపఠనాసక్తికలవారికైనను విజ్ఞానాభివృద్ధికరములగు గ్రంథములుదొరకుటగాని, వానిని వారు చదువదలంచుటగాని సంభవించుట అరుదు. అట్టి గ్రంథములను లభింపజేసి వానిని జేపట్టి చదువుటలో జనులకు రుచిపుట్టింపగలిగిన మార్గముల నన్వేషించు భారమీ గ్రంథాలయోద్యమ ప్రచారకులపైనున్నది.

గ్రంథాలయములందేవో కొన్ని యుత్తమ గ్రంథములు నున్నంత మాత్రమునగూడ ప్రయోజనముండదు. ఆ గ్రంథములు చిరకాలము తెరువబడకనే యుండుటయు సంభవించుచుండును. ప్రాచీనకాలమునందు జనులకుగల పురాణపఠన శ్రవణాదులయందుగల శ్రద్ధకూడ నీ కాలమున నడుగంటినది. ధనికులకు ధనాభివృద్ధిమార్గముల నన్వేషిం

చుటయందును, బీదలకు జీవనోపాధి మార్గముల నన్వేషించుకొనుట యందును కాలము సరిపోవుచున్నది. పరమార్థచింతకు, సత్కాలక్షేపమునకు, జ్ఞాన సంపాదనకు కాలముదొరుకుట దుర్లభమగుచున్నది. పట్టణములలో నేవిహారస్థలములందో, క్లబ్బులయందో పలువురు కూడినపు డే రాజకీయ విషయములగూర్చియో, యేపరమార్థ విషయములగూర్చియో చర్చలైన నప్పుడపుడు సాగుచుండును, కాని పల్లెటూళ్లలో నెనరిపనివారి దే. సామాన్యముగా కొన్నియూళ్లలో నలుగురొకచో సమావేశమగుట యే కష్టము. ఒకవేళకూడిరో, యే సంసార గోష్ఠియో, ఏకుటుంబకలహములో, ఏవివాహసంబంధ విచారణమో, ఏ వడ్డీ వ్యాపారపుమాటలో, ఈ మొదలగువానినిగూర్చిన సంభాషణమే బయలుదేరునుగాని, యున్నతభావములను పురికొల్పు సంభాషణలు, చర్చలు, ధర్మవిచారణలు నీరోజులలో సామాన్యముగా గానవచ్చుచుండుటలేదు. ఇట్టి గ్రామములలో గ్రంథాలయములను నెలకొల్పినందువలనను విశేషలాభముండబోదు. ఈ ప్రదేశములందు వీనిని నడిపి ప్రచారములోనికి దెచ్చు కార్యదర్శి మిగుల సమర్థుడై యుండవలయును. పాశ్చాత్య విజ్ఞానతత్త్వము నవగాహనచేసికొని, హైందవ విజ్ఞానమునందభిమానముకలవాడై, సాధ్యమైనంతవరకు వానిని సమన్వయించుచు గ్రామములందలి పూర్వాచార పరాయణులనుగాని, నవనాగరకతావాసన గలిగిన యువజనమునుగాని, రెచ్చగొట్టక, యొక్కొక్క విషయమునుగూర్చి యుపన్యాసరూపముననో, పురాణముగనో, హరికథారూపముననో జనసామాన్యమునకు రంజకంబగునటుల బోధించి, వారికాయా విషయములగూర్చిన గ్రంథములను జదువుటయందు రుచికలుగునట్లతడు చేయగలిగియుండవలయును. ఈ పద్ధతియే జనుల మనముల నాకర్షించుట కుత్తమమైనది. సాహిత్య గ్రంథములనేకము లిదివరకే కలవుగాన, వివిధశాస్త్ర విజ్ఞానమును బోధించు గ్రంథములు సులభశైలిని, పదములు, పాటలు, కథలు,

వచనగ్రంథములు, గను దేశభాషలలో రచింపబడవలయును. గ్రామ జనులదృష్టి వీనిపై బ్రసరించునట్లు చేయుటకుగామ్యాజిక్ లాంతరు ప్రదర్శనములతోగూడిన యుపన్యాసములు జరుపవలసియుండును. లేనిచో నర్థాకర్షణ తంత్రములందు, కోర్టువ్యాపారములందు వ్యాపృతులై యున్న వీరిగ్రంథాలయముల పొంత కేపోరు. అర్థపరత్వము మాన్పి ధర్మపరత్వమునను, ఆముష్మిక చింతయందును, నూతన జ్ఞాన సంపాదనాపరత్వమునను జనమాన్యముయొక్క దృష్టి ప్రసరించునట్లుచేసి ధర్మతత్పరుండగు గ్రంథాలయ కార్యదర్శి వీరికీకాలమున గురుస్థానము నాక్రమించి సత్ప్రవర్తనమందు వలెనే సద్గ్రంథ పఠనమందును రుచి పుట్టింపవలయును. ఇట్టి కార్యమును సాధింపవలయుననిన కొంతవరకైన ప్రాక్ పశ్చిమ విద్యలయందారితేరి లోకానుభవము గలిగిన సమర్థులే కావలయును. అట్టివారు ప్రస్తుతస్థితిలో దొరకుట కొంతవరకు కష్టమే గాని, పట్టణములందున్నయుద్యోగములనుండి యుపకారవేతనములతో విరమించిన విద్యాధికులగువారు, కళాశాలోపాధ్యాయులు మున్నగు వారునిట్టి పనికిబూనినచో దేశాభ్యుదయ కార్యము సులభసాధ్యము కాగలదు. ఆ యాగ్రామములయందిట్టి గ్రంథాలయ కార్యదర్శియే ప్రాచీనకాలమునందలి గురుస్థానము నాక్రమింపగలడు. మఱియు ప్రచార కార్యమును శెలవులలో విశ్వవిద్యాలయములందలి విద్యార్థిబృందములు పూనుకొనినచోనుభయతారకంబై యుండును. పట్టభద్రుడైన ప్రతి విద్యార్థియు తన యభిమాన శాస్త్రమున కళాశాలలో నేర్చిన విషయములనుగూర్చి గ్రామాదులలోని గ్రంథాలయముల తరఫున గొన్ని యుపన్యాసములనిచ్చి తీరవలసినదిగా విశ్వవిద్యాలయాధికారులు నియామకము చేయుటయు నిట్టి వారిలో సమర్థులగువారికి, జిల్లా బోర్డులు, తాలూకాబోర్డులు, గ్రామపంచాయతులు మొదలగు స్థానిక సంస్థలు, తగిన వేతనమిచ్చి వీరినాయాగ్రామములలో గ్రంథాలయ ప్రచారకులుగ నియమించి పోషించుటయు దటస్థించినచో, నీ గ్రంథా

లయోద్యమము చక్కగ కొనసాగుటయేగాక, నిరుద్యోగ సమస్య కూడ కొంతవరకు సాధింపబడినదగును. ఇట్లే గ్రంథాలయకార్యదర్శియే, ఆ యా గ్రామములందలి జనసామాన్యమునకు విద్యాగురువై గ్రామ పునర్నిర్మాణకార్యక్రమమును తగురీతిని కొనసాగింపగలిగియుండును. గ్రంథాలయోద్యమ ప్రచారమీ విధముగ దేశమున విద్యావ్యాప్తికిని, దేశకల్యాణమునకునుగూడ దోడ్పడగలదు. ఏతదుద్యమ ప్రచారమునందభిమానము కలవారందరీ విషయమును గమనించి యాచరణలోనికి దెచ్చుటకు యత్నింతురుగాక.

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SECTION IV—CANARESE

ನಾಲ್ಕನೆ ಭಾಗ—ಕನ್ನಡ

ಅನುಕ್ರಮಣಿಕೆ

CONTENTS

ಬಹುಮಾನಪತ್ರ ಪ್ರೆಸೆಂಟ್ ಗೋಷನ್‌ನವರ ಸಂದೇಶವು

ಗ್ರಂಥಾಲಯ ಪ್ರಚಾರಕ್ಕಾಗಿ ಈ ಪ್ರಾಂತ್ಯದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಪ್ರಯತ್ನ ದಲ್ಲಿ ನನಗಿರುವ ಪೂರ್ಣಾದರವನ್ನು ವ್ಯಕ್ತಪಡಿಸುವರೆ ಆವಕಾಶದೊರತುದುದಕ್ಕೆ ನಾನು ಸಂತೋಷಪಡುತ್ತೇನೆ. ಈ ಪ್ರಾಂತ್ಯದಲ್ಲಿ ಇಂತಹ ಉದ್ಯಮಕ್ಕೆ ಬಹುಶ ಇದೇ ಆರಂಭವೆಂದು ಕಾಣುತ್ತದೆ. ಈ ಪ್ರಧಾನ ನಗರದ ಹೊರಗೆ ಒಂದೆರಡು ಸ್ಥಳಗಳನ್ನು ಬಿಟ್ಟರೆ—ಬೇರೆ ಎಲ್ಲಿಯೂ ಪುಸ್ತಕ ಭಂಡಾರಗಳೇ ಇಲ್ಲವೆನ್ನ ಬಹುದು. ಈ ಪ್ರಚಾರಕಾರ್ಯವನ್ನು ಕೈಕೊಂಡಿರುವವರ ಮುಖ್ಯೋದ್ದೇಶಗಳಲ್ಲಿ, ಹಳ್ಳಿ ಊರುಗಳಲ್ಲಿ ಇರುವವರ ಉಪಯೋಗಾರ್ಥವಾಗಿ ಪುಸ್ತಕಗಳನ್ನು ಒದಗಿಸಿಕೊಡ ಬೇಕೆಂಬ ಉದ್ದೇಶವು ಒಂದಾಗಿರುವುದೆಂದು ಕೇಳಿ ನನಗೆ ಸಂತೋಷವಾಯಿತು.

ಬಡವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಗ್ರಂಥಗಳನ್ನು ಓದಿಕೊಳ್ಳುವದಕ್ಕು ವಿಷಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುವರೆಯು ಗ್ರಂಥಾಲಯಗಳು ಇಲ್ಲದೆ ಇರುವುದರಿಂದಲೇ ಈ ದೇಶ ದಲ್ಲಿ ವಿದ್ಯೆಯು ಮುಂದುವರಿಯುವುದಕ್ಕೆ ಅಡಚಣೆಯಾಗಿದೆ. ಆದುದರಿಂದ ಪಕ್ಷ ಪರಪಕ್ಷವೆನ್ನದೆ, ಕೇವಲ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ದೃಷ್ಟಿಯಿಂದಲೇ ದೇಶಾಭಿಮಾನಿಗಳಿಗೆ ಹೃದಯಂಗಮವಾಗತಕ್ಕ ಇಂತಹ ಉದ್ಯಮಕ್ಕೆ ಸಾರ್ವಜನಿಕ ಕಾರ್ಯದಲ್ಲಿ ಅಭಿ ರುಚಿ ಇರುವ ಪ್ರತಿಯೊಬ್ಬನೂ ಪ್ರೋತ್ಸಾಹಿಸಬೇಕಾಗಿ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುತ್ತೇನೆ.

ಗೋಷನ್.

ಮುನ್ನುಡಿ

ಮ್ಲಾನ ಹೃದಯರಾದ ದೇಶಾಭಿಮಾನಿಗಳನ್ನು ನವಚೈತನ್ಯದಿಂದ ಆದರಿಸು ವಂಥಹ ಈ ದೇಶದ ಕೆಲವು ಚಳವಳಗಳಲ್ಲಿ, ಪುಸ್ತಕಾಲಯ ಪ್ರಚಾರೋದ್ಯಮವು. ಒಂದಾಗಿದೆ. ಇದೀಗ ಇದರ ನಾಮಧೇಯವು ಸೂಚಿಸುವ ಮೇರೆಗಿಂತಲೂ ಮೇಲೇರಿ ಉದ್ದೇಶಗಳಲ್ಲಿಯೂ ಸಂಗ್ರಹದಲ್ಲಿಯೂ ಸಹಾ ವಿಸ್ತರಿಸಿ ಕ್ರಮವಾದ ವಿದ್ಯೆಸಾಧನೆ ಗಳಿಗೆ ಮುಖ್ಯ ಉಪಾಂಗವಾಗಿ ಎಣಿಸಲ್ಪಟ್ಟಿದೆಂಬುದು ಇದರೊಡಗೂಡಿದ ಲೇಖನ ಗಳಿಂದಲೇ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಇದರ ಮಹತ್ವದ ದೆಸೆಯಿಂದಲೇ ಜನರಿಗೆ ಇದರಲ್ಲಿ ಆಸಕ್ತಿ ಹುಟ್ಟಿ ದೇಶದ ಉತ್ಪತ್ತಿಯ ಸ್ವಲ್ಪ ಭಾಗವನ್ನು ಇದಕ್ಕಾಗಿಯೇ ವಿನಿಯೋ ಗಿಸಬೇಕೆಂದು ಎಲ್ಲೆಲ್ಲಿಯೂ ಹೇಳತೊಡಗಿರುವರು ಈ ಕಾರಣದಿಂದಲೇ ದೇಶಾಭಿ ಮಾನಿಗಳೂ ಸಹಾ ಸರಕಾರದೊಡನೆಯೂ, ಸ್ಥಳೀಕಸಂಸ್ಥೆಗಳೊಡನೆಯೂ, ಗ್ರಂ ಥಾಲಯವನ್ನು ಇರಗೊಡಿಸಲಾಗದಿದ್ದರೂ ಇರಗೊಡಿಸುವುದಕ್ಕೆ ತಕ್ಕ ಸಹಾಯ ವನ್ನೀಯಬೇಕೆಂದು ಒತ್ತಾಯಮಾಡುತ್ತಿರುವರು. ನಾಗರೀಕ ಸ್ಥಿತಿಯಲ್ಲಿರುವ ಬೇರೆ ದೇಶಗಳೆಲ್ಲಾ ಇದೇ ರೀತಿಯಲ್ಲಿ ನಡೆಯುವುದು. ಈಗ ಕಾರ್ಯಮಂಡಲದಲ್ಲಿ ಪ್ರೋತ್ಸಾಹಿಕರಿಂದ ನಡಿಯುತ್ತಿರುವ ಕೆಲವು ವಿಷಯಗಳನ್ನು ನೋಡಿದರೆ, ಗ್ರಂಥ ಪ್ರಚಾರಕ್ಕಾಗಿ ಅಲ್ಲಲ್ಲಿ ನಡಿಯುತ್ತಿರುವ ವಿವಿಧ ಪ್ರಯತ್ನಗಳನ್ನು ಪ್ರಧಾನನಗರದಲ್ಲಿ ನಡಿಯುವ ಪ್ರಯತ್ನಕ್ಕೆ ಸೇರಿಸಿ ಅವುಗಳೊಳಗೆ ಅನ್ಯೋನ್ಯ ಸಂಬಂಧ ಕಲ್ಪಿಸ ಬೇಕೆಂಬ ಯತ್ನದಲ್ಲಿದ್ದಾರೆಂದು ಯಾರಿಗಾದರೂ ವೇದ್ಯವಾಗುವುದು. ಪ್ರಚಾರದ ಕಾರ್ಯವು ಇನ್ನೂ ಅಂಕುರಾವಸ್ಥೆಯಲ್ಲಿಯೇ ಇರುವುದು. ದೋಷವನ್ನೇ ಹೆಕ್ಕಿ ಕೇಳುವವರಗೆ ಈಗ ಬಹು ಸುಲಭ ಇಷ್ಟರ ತನಕ ಆದ ಕಾರ್ಯವು ಸ್ವಲ್ಪವೆಂದೂ ಇನ್ನಾಗಲಿಕ್ಕೆ ವಿಶೇಷವಿರುವುದೆಂದೂ ಹೇಳಬಹುದು. ಈ ಕಾರ್ಯದಲ್ಲಿ ಉತ್ಸಾಹ ವಿರುವವರಿಗೆ ಅಲ್ಲಲ್ಲಿ ಉಪನ್ಯಾಸ ಕೊಡುವುದರಿಂದ ಸದ್ಯಃ ಫಲ ಮಾತ್ರ ಸಿಗುವು ದಲ್ಲದೆ ಎಷ್ಟೋಹೊಸ ವಿಷಯಗಳ ನವೀನಮಾರ್ಗಗಳ ಯೋಚನೆಗೆ ಕಾರಣವಾಗು

ವುದು. ಈ ನೂತನ ಸಾಧನಗಳಿಂದಲೇ ದೇಶವು ಉತ್ಕೃಷ್ಟ ಸ್ಥಿತಿಗೆ ಬರಬೇಕೆಂದು ಹಾರೈಸುವ ನಾನು ಕೊನೆಯಲ್ಲಿ ಒಂದು ಶುಭಶಕುನದ ವಿಷಯ ತಿಳಿಸದೆ ಬಿಡಲಾರೆನು. ಈ ಮದ್ರಾಸು ಗ್ರಂಥಾಲಯ ಪ್ರಚಾರೋದ್ಯಮಕ್ಕೆ ಉತ್ಸಾಹದಿಂದಲೂ ಶ್ರದ್ಧೆಯಿಂದಲೂ ಕೆಲಸಮಾಡುವ ಓರ್ವ ಸಾಹಸಿಯು ಕ್ಲೈಯಿಕ್ಕಿರುವನು. ಬೇರೆ ಕೆಲವರಂತೆ ಇರದೆ ಇವರು ಜನಸೇವೆಯ ಕಾರ್ಯಕ್ಕೆ ಪ್ರಾರಂಭಿಸುವದಕ್ಕಿಂತ ಪೂರ್ವದಲ್ಲೇ ಉಪಯುಕ್ತವಾದ ಕೆಲವು ಕಾರ್ಯಗಳನ್ನು ಗೈದು ಪ್ರಖ್ಯಾತಿ ಪಡೆದವರಾಗಿರುತ್ತಾರೆ. ಇವರೇ ಕೆ. ವಿ. ಕೃಷ್ಣಸ್ವಾಮಿ ಅಯ್ಯರವರು. ಸ್ಥೈರ್ಯದಿಂದ ಕಾರ್ಯ ಕ್ಷೇತ್ರವನ್ನು ಅದಷ್ಟು ಸಣ್ಣದಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವದು, ಕ್ಲಪ್ತವಾಗಿ ಒಂದೇ ಧ್ಯೇಯ್ಯವನ್ನು ದೃಷ್ಟಿಯಲ್ಲಿಟ್ಟುಕೊಂಡು ಫಲಪ್ರಾಪ್ತಿ ಆಗುವವರೆಗೆ ದೃಡಪ್ರಯತ್ನ ಮಾಡುವುದು—ಇವೆಲ್ಲಾ ಜನೋಪಕಾರ ಮಾಡುವುದಕ್ಕೆ ಬೇಕಾದ ಪ್ರಾಮುಖ್ಯ ಗುಣಗಳು. ಈ ಗುಣಗಳೆಲ್ಲಾ ಇವರಲ್ಲಿ ಅತಿಶಯವಾಗಿ ಇರುತ್ತವೆ.

ವಿ. ಸ್. ಶ್ರೀನಿವಾಸ ಶಾಸ್ತ್ರಿ.

ಪೀ ಠಿ ಕ

ಮದರಾಸಿನ ಈ ಗ್ರಂಥಾಲಯ ಸಮಿತಿಯು ಕಳೆದ 1927 ನೇ ಇಸವೀಯ ಡಿಸೆಂಬರ್ ತಿಂಗಳಲ್ಲಿ ಜಯಪ್ರದವಾಗಿ ಜರಗಿದ ಗ್ರಂಥಾಲಯ ಮಹಾ ಸಭೆಯ ಪ್ರಥಮ ಫಲಿತಾಂಶವಾಗಿರುವುದು. ಪುಸ್ತಕ ಭಂಡಾರಗಳನ್ನು ಅಲ್ಲಲ್ಲಿ ಪ್ರಚಾರಕ್ಕೆ ತಂದು ಅದರಿಂದುಂಟಾಗುವ ಪ್ರಯೋಜನಗಳನ್ನು ಜನರಿಗೆ ನಿವೇದಿಸಿ ಆ ಮೂಲಕ ವಿದ್ಯಾಭಿವೃದ್ಧಿಗೂ ಸಾರ್ವಜನಿಕ ಶಿಕ್ಷಣಕ್ಕೂ ಸಹಕರಿಸಬೇಕೆಂಬುದೇ ಈ ಸಮಿತಿಯ ಉದ್ದೇಶವು.

ಗ್ರಂಥಾಲಯ ಪ್ರಚಾರದ ಮೂಲ ತತ್ವಗಳಾದ ಜ್ಞಾನದ ಮಹತ್ವ ಮತ್ತು ಅದನ್ನು ಪ್ರಚಾರ ಗೊಳಿಸುವ ಕರ್ತವ್ಯ-ಇವೆರಡೂ ಪುರಾತನದಿಂದ ತಿಳಿಯಲ್ಪಟ್ಟು ಅನುಸರಿಸುತ್ತಾ ಬಂದವುಗಳಾದುದರಿಂದ ಈ ದೇಶಕ್ಕೇನೂ ಅವುಗಳು ಹೊಸದಲ್ಲ ತಾತ್ಕಾಲಿಕ ಸ್ಥಿತಿಗನುಗುಣವಾಗಿ ಅವುಗಳ ಉದ್ದೇಶ ಇತ್ಯಾದಿಗಳನ್ನು ಸ್ವಲ್ಪ. ಮಟ್ಟಿಗೆ ಬದಲಾಯಿಸಿಕೊಳ್ಳ ಬೇಕಾಗಿದೆ.

ಆ ಮೂಲತತ್ವಗಳನ್ನು ಪ್ರಚಾರಮಾಡುವುದಕ್ಕಾಗಿಯೂ ಅದಕ್ಕೆ ಬೇಕಾಗುವ ಸಾಮಗ್ರಿ ಸಾಧನಗಳನ್ನುಂಟು ಮಾಡುವಂತೆ ಜನರಲ್ಲಿ ಉತ್ಸಾಹವನ್ನು ಹುಟ್ಟಿಸುವುದಕ್ಕಾಗಿಯೂ ಈ ಎರಡು ಉದ್ದೇಶಗಳಿಂದ ಮೇಲ್ಕಂಡ ಸಮಿತಿಯವರು ಇದರಲ್ಲಿ ಆಸಕ್ತಿಯಿರುವ ಕೆಲವರ ಲೇಖನಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ಪ್ರಕಾಶಗೊಳಿಸಬೇಕೆಂಬ ನಿರ್ಧಾರಮಾಡಿದರು. ಹೆಚ್ಚಿನ ಜನರಿಗೆ ಈ ದೇಶದಲ್ಲಿ ವಿದ್ಯೆಯು ಅವರ ಸ್ವಭಾಷೆಯ ಮುಖಾಂತರವೇ ಆಗ ಬೇಕಾಗಿರುವುದರಿಂದ, ಪ್ರಚಾರ ಕಾರ್ಯಕ್ಕೆ ಸರಿಯಾಗಿ, ಬೇರೆ ಬೇರೆ ಭಾಷೆಗಳಲ್ಲಿ ಬರೆದ ಲೇಖನಗಳೂ ಇದರಲ್ಲಿ ಒಳಪಟ್ಟಿರುತ್ತವೆ.

ಅಂತಹ ಪ್ರಕಟಣೆಗಳಿಂದ ಉದ್ದೇಶವು ಕೈಗೂಡಿ ಉದ್ಯಮವು ಮುಂದುವರಿದೀತೆಂಬುದೇ ಸಮಿತಿಯವರ ಹಾರೈಕೆ.

ಸಮಿತಿಗಾಗಿ ಲೇಖನಗಳನ್ನು ಕಳುಹಿಸಿ ಕೊಟ್ಟ ಮಹನೀಯರಿಗೂ, ಅವುಗಳನ್ನು ಪ್ರಚುರಗೊಳಿಸಲು ಸಹಾಯಮಾಡಿದ ಕಮಿಟಿ ಮೆಂಬರುಗಳಿಗೂ, ಮುದ್ರಣಕಾರ್ಯವು ಸಾಂಗವಾಗಿ ಸಾಗುವಂತೆ ಸಹಾಯವಿತ್ತ ಮದ್ರಾಸ್ ಲೋ ಜರ್ನಲ್ ಮುದ್ರಾಲಯದ ವ್ಯವಸ್ಥಾಪಕರಿಗೂ ಸಮಿತಿಯವರ ಧನ್ಯವಾದಗಳು ಸಲ್ಲಬೇಕಾಗಿರುವುವು.

ಮದರಾಸು.
ಜುಲೈ, ೧೯೨೯.

ಲೇಖನಗಳು

ಪುಸ್ತಕ ಭಂಡಾರದ ಅವಶ್ಯಕತೆ

ಮದ್ರಾಸ್ ಎಡ್ವೋಕೇಟು ಕೆ. ವೈ. ಅಡಿಗರ ಲೇಖನ

ಪೂರ್ವಕಾಲದಲ್ಲಿ ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ವಿದ್ವಾಂಸನೆಂದು ಎಣಿಸ ಬೇಕಾದರೆ, "ನೀನು ಏನು ಕೇಳಿದ್ದೀ" ಎಂದು ಅತನಿಗೆ ಪ್ರಶ್ನೆ ಮಾಡುತ್ತಿದ್ದರು. ಇದರಿಂದಲೇ ವಿದ್ವಾಂಸನಿಗೆ 'ಬಹುಶ್ರುತ' ಎಂತಲೂ ಕರೆಯುವ ವಾಡಿಕೆಯಿತ್ತು. ಆದರೆ ಈ ಕಾಲದಲ್ಲಿ ಹಾಗೆ ಎಣಿಸ ಬೇಕಾದರೆ "ನೀನು ಏನು ಓದಿರುತ್ತೀ" ಎಂತ ಪ್ರಶ್ನಿಸು ವರು. ಇದರಿಂದಲೇ ಜ್ಞಾನಾರ್ಜನೆಯ ಕ್ರಮದಲ್ಲಿ ಪುರಾತನ ಕಾಲಕ್ಕೂ ಈ ಕಾಲಕ್ಕೂ ವ್ಯತ್ಯಾಸಕಂಡು ಹಿಡಿಯಬಹುದು. ಒಟ್ಟಾರೆ ಮೇಲೆ ಈ ಕಾಲದಲ್ಲಿ ಪುಸ್ತಕಗಳ ಸಹಾಯವಿಲ್ಲದೆ ಜ್ಞಾನವನ್ನು ಪಡೆಯಲಿಕ್ಕೆ ಅನುಕೂಲವಿಲ್ಲ.

"ಗಗನದೊಳಗೊಬ್ಬನೇರವಿ ತೊಳಗಿ ಬೆಳಗುವಂತೆ" ಪೂರ್ವಕಾಲದಲ್ಲಿ ಭೀಷ್ಮ ಅರ್ಜುನರಂತಿರುವ ಒಬ್ಬ ವೀರನಿಂದಲೇ ಯುದ್ಧವು ಜಯಿಸಲ್ಪಡುತ್ತಿತ್ತು. ಸೀಸರ್, ಅಲೆಕ್ಸಂಡರ್, ನೆಪೋಲಿಯನ್ ರಂತಹ ಒಬ್ಬರಿಂದಲೇ ಭೂಮಂಡಲ ವನ್ನು ಗೆಲ್ಲತಕ್ಕಂಥ ಯುದ್ಧಗಳು ಪೂರಯಿಸಲ್ಪಡುತ್ತಿದ್ದವು ರಾಮ, ಧರ್ಮರಾಜ ರಂತಹ ಒಬ್ಬರಿಂದಲೇ ರಾಜ್ಯವು ಸ್ವರ್ಗತುಲ್ಯವಾಗಿ ಆಳಲ್ಪಡುತ್ತಲಿತ್ತು. ಆ ಸಮಯ ದಲ್ಲಿಯೇ ಮೆದುಳಿನ ಪೂರ್ಣವಿಕಾಸವು ವ್ಯಾಸ, ಮಾಧವರಂತಹ ಒಬ್ಬೊಬ್ಬರಲ್ಲಿಯೇ ತಲೆದೋರಿ ಬರುತ್ತಿತ್ತು. ಯುರೋಪಿನಲ್ಲಿ ಸಹ, ಬೇಕನ್, ಲೀಯೋನಾರ್ಡ್ ಡೀ. ಪೀ.ಯನ್ಸೀ, ಯಂಥವರೇ ಕೆಲವರು ಅವರವರ ಕಾಲಗಳಲ್ಲಿ ಶಾಸ್ತ್ರಗಳನ್ನೆಲ್ಲಾ ಅರಿ ತವರಾಗಿದ್ದರು. ಆದರೆ ಈಗ ಒಬ್ಬನಿಂದಲೇ ಎಲ್ಲವನ್ನೂ ತಿಳಿಯಲು ಅಸಾಧ್ಯವಾಗಿದೆ. ಆದರೆ ಎಲ್ಲಾವಿಷಯಗಳಲ್ಲಿ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ತಿಳಿಯುವದು ಅಗತ್ಯವಾಗಿದೆ. ಪ್ರಕೃತ ಕಾಲದಲ್ಲಿ ಪುಸ್ತಕಗಳಿಂದ ತಿಳಿಯುವಂತೆ ಗುರು ಮುಖೇನ ತಿಳಿಯುವದಕ್ಕೆ ಅನು ಕೂಲವಿಲ್ಲ.

ಕೋವಿಮದ್ದನ್ನು ಯುದ್ಧರಂಗದಲ್ಲಿ ಉಪಯೋಗಿಸಲಿಕ್ಕೆ ಕಲಿತಕೂಡಲೇ ಜಗದೇಕ ವೀರತ್ವವು ಹೇಗೆಕಮ್ಮಿಯಾಗುತ್ತ ಬಂದಿತೋ ಹಾಗೆಯೇ ಮುದ್ರಣ ಶುರುವಾದಂದಿನಿಂದ ಅಪ್ರತಿಮ ಪಾಂಡಿತ್ಯವು ಒಬ್ಬನಲ್ಲೇ ನೆಲಸಿರುವದು ವಿರಳ ವಾಗುತ್ತಾ ಬಂದಿತು. ವಿದ್ಯೆಯು ವಂದು ಕುಟುಂಬ, ವ ಕೂಟ, ವ ಜಾತಿಯವರಲ್ಲಿ ನೆಲಸಿರುವದು ಬಿಟ್ಟು ಪ್ರಚರಿಸತೊಡಗಿತು. ರಾಜ್ಯ ಭಾರದ ಸೂತ್ರವು ಈ ಕಾರಣ

ಯುರೋಪಿನಲ್ಲಿ ಒಬ್ಬಿಬ್ಬರ ಕೈಯಿಂದ ತಪ್ಪಿ ಸಾಧಾರಣ ಜನರವಶದಲ್ಲಿ ಶಿಕ್ಕಲಿಕ್ಕೆ ಶುರುವಾಯಿತು. ಜನಾಂಗದ ಮಹತ್ವವು ಆಜನಾಂಗದ ಒಬ್ಬಿಬ್ಬರಿಂದ ಅಳೆಯಲ್ಪಡದೆ ಸಮುದಾಯ ದೃಷ್ಟಿವ ಸರಾಸರಿ ದೃಷ್ಟಿಯಿಂದ ಪರಿಗಣಿತವಾಗಲು ಪ್ರಾರಂಭವಾಯಿತು. ಈ ಕಾರಣದಿಂದ ಜನಾಂಗದ ನಾಗರಿಕತೆಯು ಅದರ ಪ್ರತಿಒಬ್ಬ ಪ್ರಜೆಯ ಸಾಧಾರಣ ಶಿಕ್ಷಣದಿಂದಲೇ ಗತಾರ್ಥವಾಯಿತು.

ನಮ್ಮ ಹಿಂದೂದೇಶದ ನಾಗರಿಕತೆಯನ್ನು ಈ ಪ್ರಮಾಣದಿಂದ ಅಳೆದರೆ ಬಹಳ ಶೋಚನೀಯಸ್ಥಿತಿಯು ತಲೆದೋರಿಬರುವದು. ಓದಲಿಕ್ಕೆ ಬರುವವರೇ ಬಹಳ ಕಮ್ಮಿ; ಅಂಥವರಲ್ಲಿ ಸಹ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣೆಯನ್ನು ಪಡೆದವರಂತೂ ತೀರ ವಿರಳರಾಗಿರುವರು. ಮಧ್ಯಮ ತರಗತಿಯ ಶಿಕ್ಷಣ ಪಡೆದವರ ಸಂಖ್ಯೆಗೂ ಉಚ್ಚ ಶಿಕ್ಷಣಪಡೆದವರ ಸಂಖ್ಯೆಗೂ ಇರುವದಾಮಾಶೆಯು ಬೇರೆ ದೇಶಗಳಿಗಿಂತ ಕಡಿಮೆಯಾಗಿರದಿದ್ದರೂ, ಮಧ್ಯಮ ತರಗತಿಯ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದವರು ಬಹಳ ವಿರಳರಾಗಿರುತ್ತಾರೆ. ಯುರೋಪಿನ ಕೆಲವು ರಾಜ್ಯಗಳಲ್ಲಿಯೂ ಅಮೇರಿಕದ ಸಂಯುಕ್ತ ಸಂಸ್ಥಾನದಲ್ಲಿಯೂ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಹೊಂದದೆ ಇರುವವರು ಇಲ್ಲದಿರುವಹಾಗೆ ಪ್ರಯತ್ನಿಸಿರುವರು. ನಮ್ಮಲ್ಲಿ ಈ ಕೆಲಸವನ್ನು ಮಾಡಲಿಕ್ಕೆ ಎಷ್ಟು ಲಕ್ಷ ಉಪಾಧ್ಯಾಯರು ಬೇಕು ? ಅದರಲ್ಲಿಯೂ ಸ್ತ್ರೀವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಸಾಧಿಸಲು ಕನಿಷ್ಠ ಪಕ್ಷಕ್ಕೆ ಹತ್ತು ಲಕ್ಷ ಉಪಾಧ್ಯಾಯಿನಿಯರು ಬೇಕಾದೀತು. ಹಳ್ಳಿಯ ಜನರಿಗೆವ ಪಟ್ಟಣದ ಕೂಲಿಕಾರರಿಗೆ ಕೆಲಸದ ಸಮಯಬಿಟ್ಟು ವಿರಾಮಕಾಲದಲ್ಲಿ ಕಲಿಸುವ ಉಪಾಯ ಹೇಗೆ? ಈ ಕೊರತೆಗಳನ್ನೆಲ್ಲಾ ಪುಸ್ತಕ ಭಾಂಡಾಗಾರ ಪ್ರಚಾರದಿಂದ ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗೆ ಕಮ್ಮಿ ಮಾಡಿಸಬಹುದು.

ಓದಲಿಕ್ಕೆ ಬಾರದವರು ಪುಸ್ತಕದಿಂದ ಪ್ರಯೋಜನ ಹೊಂದುವದು ಹೇಗೆ ಎಂದು ಕೇಳಬಹುದು, ನಮ್ಮಲ್ಲಿ ಮುಂಚೆ ಪುರಾಣೀಕರಿಂದಲೂ ಭಾಗವತರಿಂದಲೂ ಭಜನಸಂಘಗಳಿಂದಲೂ ಕೇಳಿ ಶಿಕ್ಷಣಹೊಂದುವಕ್ರಮವಿತ್ತು. ಅಲ್ಲಲ್ಲಿ ಪುಸ್ತಕ ಬಾಂಡಾಗಾರಗಳನ್ನು ಸ್ಥಾಪಿಸುವದರಿಂದ ಆಯಾಯ ಸ್ಥಳದಜನರು ಓದುಬರಹಬಲ್ಲವರಿಂದ ಕೇಳಿ ತಿಳಿಯಬಹುದು. ಕೇಳುವ ಅಪೇಕ್ಷೆಯುಳ್ಳವರು ಹೊಟ್ಟೆ ಹೊರಕೊಳ್ಳುವ ಕೆಲಸತೀರಿದಮೇಲೆ ಕೇಳಬಹುದು. ಪುಸ್ತಕ ಭಾಂಡಾರವಿದ್ದದ್ದರಿಂದಲೇ ಆ ಜನರಿಗೆ ಓದಲಿಕ್ಕೆ ಕಲಿಯುವ ಉತ್ಸಾಹಕೊಟ್ಟ ಹಾಗೆ ಆಗುವದು.

ಮುಖ್ಯವಾಗಿ ಪುಸ್ತಕ ಭಾಂಡಾರವು ಗ್ರಾಮಸುಧಾರಣೆಗೆ ಅತ್ಯಗತ್ಯವಾಗಿದೆ. ಪ್ರತಿ ಒಂದು ಗ್ರಾಮಕ್ಕೆ ಪ್ರಾಥಮಿಕ ಶಾಲೆಯು ಎಷ್ಟು ಅಗತ್ಯವೋ ಪುಸ್ತಕಭಾಂಡಾರವೊ ಸಹ ಅಷ್ಟೇ ಅಗತ್ಯವಾಗಿದೆ. ಶಾಲಾ ಉಪಾಧ್ಯಾಯರಿಗಿಂತ ಪುಸ್ತಕಗಳಿಂದ

ಜ್ಞಾನಪ್ರಚಾರವು ಹೆಚ್ಚಾಗಿ ಆಗುವದು. ಪುಸ್ತಕ ಭಂಡಾರದ ಬೆಂಬಲವಿಲ್ಲದೆ ಶಾಲೆ ಯಲ್ಲಿ ಕಲಿಯುವವರು ಕಲಿಯುವದು ಪೂರ್ಣವಾದೊಡನೆಯೇ ಕಲಿತದ್ದನ್ನೆಲ್ಲಾ ಮರೆತುಬಿಡುವರು. ಉಪಾಧ್ಯಾಯರು ಜಂಗಮಪುಸ್ತಕ ಭಂಡಾರದ ಹಾಗೆ ಇರುವ ಕಾಲವು ಕಳೆದುಹೋಗಿದೆ. ಪ್ರಪಂಚದ ಎಲ್ಲಾ ವಿದ್ಯೆಗಳನ್ನೂ ಒಬ್ಬನೇ ತಿಳಿದುಕೊ ಳ್ಳುವದು ಅಸಾಧ್ಯವಾಗಿದೆ.

ಹೀಗೆ ಪ್ರತಿ ಒಂದು ಗ್ರಾಮದಲ್ಲಿ ಪುಸ್ತಕ ಭಂಡಾರವಿಟ್ಟು ಜ್ಞಾನಪ್ರಚಾರ ಮಾಡಬೇಕಾದರೆ ಪುಸ್ತಕ ಸಂಗ್ರಹ ಹೇಗೆ ಮಾಡುವದು, ಪುಸ್ತಕಭಂಡಾರದ ಜಾಗ್ರತೆಯಾರು ತೆಗೆದುಕೊಳ್ಳ ತಕ್ಕದ್ದು, ಎಂತಹ ಪುಸ್ತಕಗಳು ಭಂಡಾರದಲ್ಲಿ ಇಡತಕ್ಕದ್ದು, ಎಂಬೀ ಪ್ರಶ್ನೆಗಳನ್ನು ಆಲೋಚಿಸಬೇಕಾಗಿ ಬರುವದು.

ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಬೋರ್ಡು ಮತ್ತು ತಾಲೂಕು ಬೋರ್ಡುಗಳು ಮತ್ತು ಅಲ್ಲಲ್ಲಿ ಗ್ರಾಮಗಳ ಕೂಟಗಳು (Unions) ಈ ಖಾತೆಯಲ್ಲಿ ಹಣ ಒದಗಿಸಬೇಕು. ವಿದ್ಯಾ ಭ್ಯಾಸದ ಖರ್ಚಿನ ಬಗ್ಗೆ ಒಂದು ತೆರಿಗೆಯನ್ನು ಅವರು ಏರ್ಪ ಡಿಸಬಹುದು. ಇದ ಲ್ಲದೆ ಅಲ್ಲಲ್ಲಿಯ ಸಹಕಾರಸಂಘದವರು ಸಾರ್ವಜನಿಕ ಉಪಯೋಗಕ್ಕೆ ಇಡುವ ಹಣವನ್ನು ಈ ಬಗ್ಗೆ ವಿನಿಯೋಗಿಸಬಹುದು. ಗ್ರಾಮದ ಶ್ರೀಮಂತರು ಮತ್ತು ಬೇರೆ ಉದಾರ ಗೃಹಸ್ಥರು ಸಹಾಯ ಮಾಡಬಹುದು. ಸರಕಾರದವರು ಸಹ ಸಹಾ ಯ ಮಾಡುವರು ಕೆಲವರು ತಾವು ಓದಿದ ದೈನಿಕ, ವಾರ, ವ ಮಾಸಿಕ ಪತ್ರಿಕೆಗ ಳನ್ನು ಭಂಡಾರಕ್ಕೆ ಕೊಡಬಹುದು. ಕೆಲವರು ಪುಸ್ತಕಗಳನ್ನೇ ಕೊಡಬಹುದು ಕೆಲ ವು ಕೇಂದ್ರಸ್ಥಳಗಳಲ್ಲಿ ಮುಖ್ಯ ಪುಸ್ತಕ ಭಂಡಾರಗಳನ್ನು ಇಟ್ಟು ಬೇರೆ ಬೇರೆ ಗ್ರಾಮಗಳ ಪುಸ್ತಕ ಭಂಡಾರಗಳಿಗೆ ಪುಸ್ತಕಗಳನ್ನು ಕಡವಾಗಿ ಕೊಡಬಹುದು.

ಈಪುಸ್ತಕ ಭಂಡಾರಗಳ ಜಾಗ್ರತೆಯನ್ನು ಯಾರು ತೆಗೆದು ಕೊಳ್ಳತಕ್ಕದ್ದು? ಪರರಿಗೆ ಕೊಟ್ಟರೆ ಅದನ್ನು ತಿರುಗಿ ಪಡೆಯುವದು ಕಷ್ಟವೆಂದು ಸುಭಾಷಿಗ್ರಂಥ ದಲ್ಲೇ ಹೇಳಿರುವದಲ್ಲದೆ ಅಂಥಾ ಕಷ್ಟವನ್ನು ಕೊಡುವ ವಸ್ತುಗಳಲ್ಲಿ ಅದು ಒಂದನೇ ದಾಗಿ ಎಣಿಸಲ್ಪಡುತ್ತದೆ. ಆದ್ದರಿಂದ ಶಾಲೆಗಳಿರುವ ಗ್ರಾಮಗಳಲ್ಲಿ ಶಾಲಾ ಉಪಾ ಧ್ಯಾಯರಿಗೆ ಸ್ವಲ್ಪ ಅಧಿಕ ವೇತನಕೊಟ್ಟು ಅವರು ಗ್ರಾಮ ಪುಸ್ತಕ ಭಂಡಾರದ ಜಾಗ್ರತೆ ತೆಗೆದುಕೊಳ್ಳುವ ಏರ್ಪಾಡು ಮಾಡಬಹುದು. ಪಂಚಾಯತ ಕೋರ್ಟುವ, ಮುನಿಸಿಪಾಲಿಟಿ ವ ತಾಲೂಕು ಬೋರ್ಡು ಇರುವ ಸ್ಥಳಗಳಲ್ಲಿ ಕೇಂದ್ರ ಪುಸ್ತಕ ಂಡಾಗಾರಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಅವರಮೂಲಕ ಅದರ ಜಾಗ್ರತೆ ತೆಗೆದು ಕೊಳ್ಳ ಸು. ನಂತರ ಅಲ್ಲಲ್ಲೇ ಓದುವ ಜನರ ಸಭೆಯಿಂದಲೇ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಆರಿಸಿ ಅವರಮೂಲಕ ಜಾಗ್ರತೆ ತೆಗೆದುಕೊಳ್ಳಬಹುದು.

ಪುಸ್ತಕ ಭಂಡಾರದಲ್ಲಿ ಯಾವತರದ ಪುಸ್ತಕಗಳನ್ನು ಇಡತಕ್ಕದ್ದು ? ಇದು ಸ್ಥಳೀಯ ವಿದ್ಯಮಾನಗಳನ್ನು ಅನುಸರಿಸಿ ಉಂಟು. ಪಟ್ಟಣಗಳಲ್ಲಿ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಬರೆದ ಪುಸ್ತಕಗಳನ್ನಿಟ್ಟರೂ, ಗ್ರಾಮಗಳಲ್ಲಿ ಆಯಾಯಾ ರಾಷ್ಟ್ರ ಬಾಷೆಗಳಲ್ಲಿ ಬರೆದ ಪುಸ್ತಕಗಳನ್ನು ಹೆಚ್ಚಾಗಿ ಸಂಗ್ರಹಮಾಡಿ ಇಡಬೇಕು. ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಉಪಯೋಗಾರ್ಥವಾಗಿ ಮಾತ್ರಬರೆದಿಟ್ಟ ಪುಸ್ತಕಗಳು ಅನೇಕವಿವೆ. ರಾಷ್ಟ್ರಬಾಷೆಗಳಲ್ಲಿ ಆ ರೀತಿಯ ಪುಸ್ತಕಗಳು ಬಹಳ ವಿರಳ, ಆ ಬಗ್ಗೆ ಪುಸ್ತಕಗಳನ್ನು ಬರೆಯುವ ಹಾಗೆ ಪ್ರೋತ್ಸಾಹಿಸಬೇಕು. ಅಲ್ಲಲ್ಲಿ ಉಪಯುಕ್ತವಾದ ಕೈಗಾರಿಕೆಗಳ ವಿಷಯವನ್ನು, ವ್ಯವಸಾಯದ ಕ್ರಮವನ್ನು ಬೋಧಿಸುವ ಪುಸ್ತಕಗಳನ್ನು ಇಡಬೇಕು. ಬಾಲಕರಿಗೆ ಉಪಯೋಗ ವಿರುವ ಹಾಗೆ ಚಿತ್ರಪುಸ್ತಕಗಳನ್ನೂ ಆಯಾಯಾ ರಾಷ್ಟ್ರದ ವೀರರ ಚರಿತ್ರೆಗಳನ್ನೂ, ದೇಶಬಾಷೆಯಲ್ಲಿ ಬರೆದ ಪುರಾಣಗಳನ್ನೂ ಸಂಸ್ಕೃತ ಗ್ರಂಥಗಳನ್ನೂ ಇಡಬೇಕು. ಸರಳ ಬಾಷೆಯಲ್ಲಿ ಬರೆದ ವರ್ತಮಾನ ಪತ್ರಗಳನ್ನು ತರಿಸಬೇಕು. ಪುಸ್ತಕ ಭಂಡಾರವು ಗ್ರಾಮಗಳಲ್ಲಿರುವ ಎಲ್ಲರ ಪ್ರಯೋಜನಕ್ಕೆ ಬೀಳುವ ಪುಸ್ತಕಗಳಿಂದಲೇ ಕೂಡಿರಬೇಕು.

ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ಓದುವದರಿಂದ ಮನೋವಿಕಾರ, ಅಸಮಾಧಾನ ಉಂಟಾಗುತ್ತೆಂತಲೂ, ಯಾವಾಗಲೂ ಓದುತ್ತಾ ಇದ್ದರೆ ತಾನಾಗಿಯೇ ಯೋಚಿಸುವದಕ್ಕಿಂತ ಪರರಯೋಜನೆಯಲ್ಲಿಯೇ ಯೋಚಿಸುವನೆಂತಲೂ, ಹೀಗೆ ಚರ್ವಿತ ಚರ್ವಣದಿಂದ ಹೊಸಧೋರಣೆಗಳನ್ನು ಮಾಡಲಿಕ್ಕೆ ಅಸಮರ್ಥನಾಗುತ್ತಾನೆಂತಲೂ ಜ್ಞಾಪಕಶಕ್ತಿ ಕಮ್ಮಿಯಾಗುವದಕ್ಕೆ ಪುಸ್ತಕಗಳೇ ಕಾರಣಗಳೆಂತಲೂ ಆಕ್ಷೇಪಣೆಗಳು ಬರಲಿಕ್ಕೆಸಾಕು. ಪುಸ್ತಕಗಳನ್ನು ಸರಿಯಾಗಿ ಪರೀಕ್ಷಿಸಿ ಆರಿಸುವದರಿಂದ ಪ್ರಥಮ ಆಕ್ಷೇಪಣೆಯನ್ನು ನಿವಾರಿಸಬಹುದು. ಎರಡನೇ ಆಕ್ಷೇಪಣೆಯು ಸರ್ವ ಸಾಧಾರಣ ಜನರವಿಷಯಹೇಳಿ ಪ್ರಯೋಜನವಿಲ್ಲ. ಮೂರನೇ ಆಕ್ಷೇಪಣೆಯ ಮಟ್ಟಿಗೆನಿಜ, ಆದರೆ ಪ್ರಪಂಚದ ವಿಜ್ಞಾನದಲ್ಲಿ ನಾವು ಭಾಗಿಗಳಾಗ ಬೇಕಾದರೆ ಪುಸ್ತಕಗಳ ಸಹಾಯಬೇಕು.

ಪುಸ್ತಕವು ಎಡೆಬಿಡದೆ ತಾಳ್ಮೆಯಿಂದ ಬೋಧಿಸುವಗುರುವೂ, ಕೋಪಗೊಳ್ಳದೆ ಸನ್ಮಾರ್ಗವನ್ನು ತೋರಿಸುವತಂದೆ ತಾಯಿಗಳೂ ಯಾವಾಗಲೂ ಸಂತೋಷಗೊಳಿಸುವ ಪ್ರಣಯಿನಿಯೂ, ಕಷ್ಟ ಕಾಲದಲ್ಲಿಯೂ ಅಗಲದ ಮಿತ್ರನೂ, ಪೂರ್ವ ಕಾಲದ ಚಿತ್ರವೂ, ವರ್ತಮಾನಕಾಲದ ದರ್ಪಣವೂ, ಭವಿಷ್ಯತ್ಕಾಲದ ಮಾರ್ಗದರ್ಶಕವೂ ಆಗಿರುವದು. ಇಷ್ಟು ಗುಣಗಳುಳ್ಳ ಪುಸ್ತಕಗಳ ಭಂಡಾರವು ಮನುಷ್ಯನ ಸುಖ ಜೀವನಕ್ಕೆ ಅಗತ್ಯವೆಂತ ಹೇಳುವ ಅವಶ್ಯಕವಿಲ್ಲ.

ಪುಸ್ತಕ ಭಂಡಾರಗಳು

ಇವುಗಳನ್ನು ಪ್ರಚಾರಗೊಳಿಸಬೇಕಾದ ಅವಶ್ಯಕತೆ ಮತ್ತು ಅವುಗಳಲ್ಲಿ ನಡೆಯಬೇಕಾದ ಕಾರ್ಯಕ್ರಮಗಳು

ಡಿ. ಆಳಸಿಂಗರಾಚಾರ್ಯರ್ ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸೀ ಕಾಲೇಜು

ಜ್ಞಾನಾಭಿವೃದ್ಧಿಗೆ ಪುಸ್ತಕಭಂಡಾರಗಳಿಂದಾಗುವ ಪ್ರಯೋಜನವು ಅಮೂಲ್ಯವಾದುದು. ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಇದೊಂದು ಪ್ರಧಾನವಾದ ಅಂಗವಾಗಿ ಭಾವಿಸಲ್ಪಟ್ಟು, ಈಚೀಚೆಗೆ ಎಲ್ಲಾ ಶಾಲೆಗಳಲ್ಲಿಯೂ ವಿದ್ಯಾರ್ಥಿಗಳ ಸೌಕರ್ಯಕ್ಕಾಗಿ, ಆಯಾಶಾಲೆಗಳ ದರ್ಜೆಗೆ ತಕ್ಕಂತೆ ಪುಸ್ತಕಭಂಡಾರಗಳಿರಬೇಕೆಂಬ ನಿಯಮವೂ ಏರ್ಪಟ್ಟಿದೆ. ಆದರೆ, ನಮ್ಮ ದೇಶಕ್ಕೆ ಈ ಏರ್ಪಾಡು ಹೊಸದಲ್ಲ. ಅನೇಕ ಕಡೆಗಳಲ್ಲಿ ಪುಸ್ತಕ ಭಂಡಾರಗಳನ್ನು "ಸರಸ್ವತೀ ಭಂಡಾರ" ವೆಂಬ ಪವಿತ್ರವಾದ ಹೆಸರಿನಿಂದ ಕರೆಯುವುದುಂಟು. ಈ ಹೆಸರಿನಿಂದಲೇ ನಮ್ಮವರಿಗೆ ಅವುಗಳಲ್ಲಿ ಎಷ್ಟುಮಟ್ಟಿಗೆ ಗೌರವ ಬುದ್ಧಿಯುಂಟೆಂಬುದನ್ನು ತಿಳಿಯಬಹುದು. ಪುಸ್ತಕಗಳನ್ನು ಧನದಂತೆ ಸಂಗ್ರಹಿಸಿಟ್ಟು, ದೇವತೆಯಂತೆ ಪೂಜ್ಯಭಾವದಿಂದ ಕಾಣಬೇಕೆಂದು ಇದರಿಂದ ದ್ಯೋತಿತವಾಗುವುದು. ಈ ಪುಸ್ತಕ ಭಂಡಾರಗಳ ಏರ್ಪಾಡು ನಮ್ಮಲ್ಲಿ ಬಹುಕಾಲಕ್ಕೆ ಹಿಂದಿನಿಂದಲೇ ಆರಂಭವಾಗಿದ್ದರೂ, ತಾತ್ಕಾಲಿಕ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿದರೆ, ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳಲ್ಲಿರುವಂತೆ ಈ ದೇಶದಲ್ಲಿ ಅವುಗಳಿಗೆ ಅಷ್ಟು ಪ್ರಾಮುಖ್ಯವೂ, ಪ್ರಚಾರವೂ ಏರ್ಪಟ್ಟಿಲ್ಲ.

ಪುಸ್ತಕ ಭಂಡಾರಗಳಿಂದಾಗುವ ಅನೇಕಪ್ರಯೋಜನಗಳು.

ಪುಸ್ತಕ ಭಂಡಾರಗಳ ಪ್ರಯೋಜನವೇನೆಂಬುದು ಸರ್ವಸಾಧಾರಣವಾಗಿ ಎಲ್ಲರಿಗೂ ತಿಳಿದ ವಿಷಯವಾದುದರಿಂದ, ಅದನ್ನು ಕುರಿತು ಇಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ವಿವರಿಸಬೇಕಾಗಿಲ್ಲ. ಉತ್ತಮವಾದ ಅಮೂಲ್ಯಗ್ರಂಥಗಳು ಅನೇಕಜನರಿಗೆ ಸುಲಭವಾಗಿ ದೊರೆಯುವಂತಾಗಬೇಕೆಂಬುದೇ ಪುಸ್ತಕಭಂಡಾರಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದರ ಮುಖ್ಯೋದ್ದೇಶವು. ಇದುಮಾತ್ರವಲ್ಲದೆ, ಇದರಿಂದ ಇನ್ನೂ ಹಲವು ಸೌಕರ್ಯಗಳುಂಟು.

(a) ಅಮೂಲ್ಯಗಳಾದ ನಾನಾವಿಷಯಗಳನ್ನೊಳಕೊಂಡ ಅಪೂರ್ವಗ್ರಂಥ ಗಳು ಒಂದೇ ಕಡೆಯಲ್ಲಿ ಸಂಗ್ರಹಿಸಿಡಲ್ಪಡುವುದರಿಂದ, ಶಕ್ತಿಯಿದ್ದವರು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನೋದಿ ಸರ್ವತೋಮುಖವಾದ ಜ್ಞಾನಾಭಿವೃದ್ಧಿಯನ್ನು ಪಡೆಯಲು ಅನುಕೂಲ್ಯವುಂಟು.

(b) ಮನೆಯಲ್ಲಿ! ಓದುವುದಕ್ಕಿಂತಲೂ ಪುಸ್ತಕ ಭಂಡಾರಗಳಲ್ಲಿ ನಿಶ್ಶಬ್ದವಾ ಗಿರುವುದರಿಂದ, ಚಿತ್ತೈಕಾಗ್ರತೆಯಿಂದ ಓದಬಹುದು. ಓದಿದ ವಿಷಯಗಳೆಲ್ಲವೂ ಆಗ ಚೆನ್ನಾಗಿ ಮನಸ್ಸಿಗೆ ಹತ್ತುವುವು.

(c) ಅನೇಕ ವಿದ್ಯಾವಂತರು ಅಲ್ಲಿಗೆ ಬಂದು ಕೂಡುವುದರಿಂದ, ಅವರ ಸ್ನೇಹ ವನ್ನೂ, ಪರಿಚಯವನ್ನೂ ಸಂಪಾದಿಸಬಹುದು.

(d) ಪುಸ್ತಕ ರಾಶಿಗಳನ್ನು ನೋಡುವಾಗ ಮೇಲೆಮೇಲೆ ಗ್ರಂಥಗಳನ್ನೋದ ಬೇಕೆಂಬ ಉತ್ಸಾಹವೂ ಹುಟ್ಟುವುದು.

(e) ಹೊಸ ಹೊಸದಾಗಿ ಹೊರಗೆ ಬರುವ ಗ್ರಂಥಗಳು ಅನೇಕ ಜನರ ದೃಷ್ಟಿಗೆ ಬೀಳಲು ಇದರಲ್ಲಿ ಒಳ್ಳೇ ಅವಕಾಶವಿರುವುದರಿಂದ, ಉತ್ತಮಗ್ರಂಥಗಳ ಪ್ರಚಾರಕ್ಕೂ, ಗ್ರಂಥಕರ್ತರ ಪ್ರೋತ್ಸಾಹಕ್ಕೂ ಅನುಕೂಲವುಂಟು.

ಇಂತಹ ಪುಸ್ತಕಭಂಡಾರಗಳೆಲ್ಲ ವಿದ್ವಾಂಸರಿಗೂ, ಪುಸ್ತಕಗಳನ್ನೋದಬಲ್ಲ ವರಿಗೂ ಮುಂದೆ ಜ್ಞಾನಾಭಿವೃದ್ಧಿಗೆ ವಿಶೇಷಸಹಕಾರಿಗಳೆಂಬುದೇನೋ ವಾಸ್ತವ ವಾಗಿದ್ದರೂ, ಜನಸಾಮಾನ್ಯದ ವಿದ್ಯಾಭಿವೃದ್ಧಿಗೆ ಈಗ ಅವುಗಳಲ್ಲಿ ನಡೆಯುತ್ತಿ ರುವ ಕಾರ್ಯ ಕ್ರಮಗಳೇನೂ ಸಹಕಾರಿಗಳಲ್ಲ. ಇದಕ್ಕಾಗಿ ಪಾಶ್ಚಾತ್ಯದೇಶಗಳಲ್ಲಿ ಪುಸ್ತಕಭಂಡಾರಗಳ ಪ್ರಚಾರಕಾರ್ಯವನ್ನು ಕೈಕೊಂಡಿರುವ ಸಮಾಜಗಳು "ಲೈಬ್ರೆ ರೀ ಮೂವ್‌ಮೆಂಟ್ (Library Movement) ಎಂಬ ಹೆಸರಿನಿಂದ, ಅಲ್ಲಲ್ಲಿ ಪುಸ್ತಕ ಭಂಡಾರಗಳನ್ನು ಪ್ರಚಾರಗೊಳಿಸಿ, ಅವುಗಳ ಸಂಖ್ಯೆಯನ್ನು ಹೆಚ್ಚಿಸುವ ಪ್ರಯತ್ನದೊ ಡನೆ, ಜನಸಾಮಾನ್ಯದ ವಿದ್ಯಾಭಿವೃದ್ಧಿಯನ್ನೂ ತಮ್ಮ ಧ್ಯೇಯವಾಗಿಟ್ಟುಕೊಂಡು, ಅದಕ್ಕೆ ತಕ್ಕ ಪ್ರಯತ್ನಗಳನ್ನು ನಡೆಸುತ್ತಿರುವುವು. ಆದುದರಿಂದ, ಪುಸ್ತಕಭಂಡಾರ ಗಳ ಪ್ರಚಾರದಿಂದ ನಡೆಯಬೇಕಾದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಮೂರು ವಿಧವಾಗಿ ವಿಭಾಗಿಸಬಹುದು.

(1) ಶಾಸ್ತ್ರಜ್ಞರಿಗೂ, ವಿದ್ವಾಂಸರಿಗೂ ಮುಂದೆಮುಂದೆ ಹೊಸವಿಷಯಗ ಳನ್ನು ಕಂಡು ಹಿಡಿಯುವುದಕ್ಕೆ ಬೇಕಾದ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸುವುದು. ಎಂದರೆ, ಅಂತಹರ ಪರಿಶೀಲನೆಕ್ಕಾಗಿ ಉತ್ತಮಗ್ರಂಥಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಡುವುದು.

(೨) ಸಾಮಾನ್ಯವಾಗಿ ಓದುಬರಹವನ್ನು ಬಲ್ಲವರಿಗೆ ಮೇಲೆಮೇಲೆ ಓದುವುದಕ್ಕೆ ಆಸೆಹುಟ್ಟಿಸುವಂತಿರುವ ಪುಸ್ತಕಗಳನ್ನೊದಗಿಸಿ, ಅವರ ಜ್ಞಾನಾಭಿವೃದ್ಧಿಗೆ ಸೌಕರ್ಯವನ್ನು ಕಲ್ಪಿಸುವುದು.

(೩) ಓದುವುದಕ್ಕಾಗಲಿ, ಬರೆಯುವುದಕ್ಕಾಗಲಿ ತಿಳಿಯದೆ, ಕೇವಲ ಕೃಷಿಜೀವಿಗಳಾಗಿ ಕುಗ್ರಾಮಗಳಲ್ಲಿರತಕ್ಕವರಿಗೆ ಕೂಡ, ಓದಿನಲ್ಲಿ ಆಸೆಯೂ, ಲೋಕವ್ಯವಹಾರ ಜ್ಞಾನವೂ ಹುಟ್ಟುವಂತೆ, ಅಲ್ಲಲ್ಲಿ ಅಕ್ಷರಸ್ಥರಾದವರು, ಬೇರೆಬೇರೆ ಪುಸ್ತಕಗಳಿಂದ ಮನೋರಂಜಕಗಳಾದ ಕಥೆಗಳನ್ನೂ, ಪತ್ರಿಕೆಗಳೊಳಗಿನ ವಿಶೇಷ ವರ್ತಮಾನಗಳನ್ನೂ ಆಗಾಗ ಅವರಿಗೆ ತಿಳಿಸುತ್ತಿರಬೇಕು. ಇದಕ್ಕಾಗಿ ಆಯಾ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಜನಗಳು ಬಂದು ಸೇರತಕ್ಕ ಸ್ಥಳಗಳಲ್ಲಿ, ಒಂದು ಸಣ್ಣ ವಾಚನಾಲಯವನ್ನೂ, ಸಣ್ಣ ಪುಸ್ತಕ ಭಂಡಾರವನ್ನೂ ಇಟ್ಟುಕೊಳ್ಳ ಬೇಕಾಗುವುದು, ಮೇಲೆ ಹೇಳಿದ ಈ ಮೂರನ್ನೂ ಪುಸ್ತಕಭಂಡಾರಗಳ ಪ್ರಚಾರಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಕಾರ್ಯ ಕ್ರಮಗಳನ್ನಾಗಿಯೇ ಭಾವಿಸಬೇಕು

ಈ ಮೂರರಲ್ಲಿ ಕೊನೆಯದೇ ಈಗ ನಮ್ಮ ದೇಶಕ್ಕೆ ಬಹಳ ಮುಖ್ಯವೆಂದು ತಿಳಿಯಬೇಕು. ಏಕೆಂದರೆ, ಸಾರ್ವ ಜನಿಕವಾದ ವಿದ್ಯಾಭಿವೃದ್ಧಿಯ ವಿಷಯದಲ್ಲಿ ಇತರ ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳೊಡನೆ ಈ ನಮ್ಮ ಇಂಡಿಯಾದೇಶವನ್ನು ಹೋಲಿಸಿ ನೋಡಿದಲ್ಲಿ, ಇದು ಎಲ್ಲಕ್ಕಿಂತಲೂ ಬಹಳ ಹಿಂದೆ ಬಿದ್ದಿದೆ. ಇಲ್ಲಿನ ಒಟ್ಟು ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಓದುಬರಹವನ್ನು ಬಲ್ಲವರು ನೂರಕ್ಕೆ 10 ಅಥವಾ 12 ಮಂದಿಯಂತೆ ಸಿಕ್ಕಬಹುದು. ಉಳಿದವರೆಲ್ಲರೂ ತಮ್ಮ ನೆರೆಹೊರೆಯಲ್ಲಿ ನಡೆಯುವ ಸಂಗತಿಗಳನ್ನಾಗಲಿ, ಲೋಕವ್ಯವಹಾರಗಳನ್ನಾಗಲಿ ತಿಳಿಯದೆ, ಕತ್ತಲೆಯಲ್ಲಿ ಕಣ್ಣು ಕಾಣದಂತಿರುವರು. ಹೀಗೆ ಪ್ರಪಂಚಜ್ಞಾನವೇ ಇಲ್ಲದವರಿಗೆ ತಿಳುವಳಿಕೆಯನ್ನು ಹುಟ್ಟಿಸಿ, ವಿದ್ಯಾವಂತರನ್ನಾಗಿ ಮಾಡಿ, ಅವರಿಗೆ ಕರ್ತವ್ಯಜ್ಞಾನವನ್ನುಂಟುಮಾಡಿದ ಹೊರತು, ನಮ್ಮ ದೇಶವು ಮುಂದಕ್ಕೆ ಬರಲಾರದು. ದುರದೃಷ್ಟವಶದಿಂದ ತಮಗಿಂತಲೂ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತಮ್ಮ ದೇಶಸಹೋದರರನ್ನು ಮುಂದೆ ತರುವ ಭಾರವನ್ನು ವಿದ್ಯಾವಂತರಾದವರು ವಹಿಸಬೇಕು. ಪರೋಪಕಾರಬುದ್ಧಿಯಿಂದ ಮಾತ್ರವಲ್ಲದೆ, ದೇಶೋದ್ಧರಣ ದೃಷ್ಟಿಯಿಂದಲೂ ವಿದ್ಯಾವಂತರಾದವರು ಈ ಕಾರ್ಯದಲ್ಲಿ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸಬೇಕಾದುದು ಅವಶ್ಯವು. ಈ ಕಾರ್ಯವು ಮೊದಮೊದಲು ಗ್ರಾಮಗಳಲ್ಲಿ ದೇಶಭಾಷೆಯ ಪುಸ್ತಕಗಳ ಮೂಲಕವಾಗಿಯೇ ನಡೆಯಬೇಕು. ಇದಕ್ಕಾಗಿ ಅಲ್ಲಲ್ಲಿ ಆಯಾ ಗ್ರಾಮಸ್ಥರ ಜೀವನಕ್ರಮಕ್ಕೂ, ಅವರವರ ಕಸಬಿಗೂ ತಕ್ಕಂತಿರುವ ಕೆಲಕೆಲವು ದೇಶಭಾಷೆಗಳ ಪುಸ್ತಕಗಳನ್ನೂ, ಪತ್ರಿಕೆಗಳನ್ನೂ ಸೇರಿಸಿಡಬೇಕು. ತತಾಲಕ್ಕೆ ಇಂತಹ

ಸಣ್ಣ ಪುಸ್ತಕಭಂಡಾರಗಳೇ ನಮ್ಮ ದೇಶಕ್ಕೆ ವಿಶೇಷಪ್ರಯೋಜನಕಾರಿಗಳು. ಅಂತಹ ಪುಸ್ತಕಭಂಡಾರಗಳೇ ''ದೇಶೋದ್ಧಾರಣದ ಭಂಡಾರ''ಗಳೆಂದೂ ಹೇಳ ಬಹುದು. ಇಂತಹ ಪುಸ್ತಕ ಸಾಮಗ್ರಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಟ್ಟುಕೊಂಡು, ಅಲ್ಲಲ್ಲಿ ಅಕ್ಷರಾಸ್ಯರಾದವರು ಓದುಬರಹವೇನೂ ಬಾರದವರಿಗೆ, ತಾವಾಗಿ ಓದಬೇಕೆಂಬ ಆಸೆ ಹುಟ್ಟುವಂತೆ, ಅವರ ಮನಸ್ಸಿಗೆ ರಂಜಕಗಳಾದ ವಿಷಯಗಳನ್ನು ತಿಳಿಸುತ್ತಬಂದರೆ, ಕಾಲಕ್ರಮದಿಂದ ಅವರವರಿಗೇ ಸ್ವತಃ ಓದಬೇಕೆಂಬ ಆಸೆಹುಟ್ಟಿ, ಓದುವವರ ಸಂ ಖ್ಯೆಯೂ, ಅವರಿಗೆ ಪುಸ್ತಕಸಂಗ್ರಹದಲ್ಲಿ ಆಸಕ್ತಿಯೂ ಹೆಚ್ಚುತ್ತ ಬರುವುದು.

ಇದಕ್ಕೆ ಈಗ ರಷ್ಯಾದೇಶವು ನಮಗೆ ಒಳ್ಳೇ ನಿದರ್ಶನವಾಗಿದೆ. ಇದಕ್ಕೆ ಮೊದಲು, ಸಾರ್ವಜನಿಕವಾದ ವಿದ್ಯಾಭಿವೃದ್ಧಿವಿಷಯದಲ್ಲಿ ರಷ್ಯಾದೇಶವೂ ಕೂಡ ನಮ್ಮ ಇಂಡಿಯಾದೇಶದಂತೆಯೇ ಬಹಳ ಹಿಂದೆ ಬಿದ್ದಿದ್ದಿತು. ಆದರೆ ಈಗ್ಗೆ 12 ವರ್ಷಗಳಕೆಳಗೆ ಮೇಲೆ ಹೇಳಿದ ಕ್ರಮದಿಂದ ಪುಸ್ತಕಭಂಡಾರಗಳ ಪ್ರಚಾರ ಕಾರ್ಯವು ಆರಂಭವಾದಮೇಲೆ, ಈಚೆಗೆ ಈ ಹತ್ತು ವರ್ಷಗಳ ಕಾಲದಲ್ಲಿಯೇ ಆ ದೇ ಶದಲ್ಲಿ ಓದು ಬರಹವನ್ನು ಬಲ್ಲವರ ಸಂಖ್ಯೆಯು ಬಹಳ ಮಟ್ಟಿಗೆ ಹೆಚ್ಚಿದೆ. ಕೇವಲ ಕೃಷಿಜೀವಿಗಳಾಗಿ ಕುಗ್ರಾಮಗಳಲ್ಲಿ ಜೀವಿಸುತ್ತಿರುವ ರೈತರಿಗೆಕೂಡ ಓದಿನಲ್ಲಿ ಆಸ ಕ್ತಿಹುಟ್ಟಿ, ಗ್ರಾಮಗ್ರಾಮಗಳಲ್ಲಿಯೂ ಪುಸ್ತಕಬಂಡಾರಗಳು ಏರ್ಪಡುತ್ತಿವೆ.

ಈಗ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಮೊದಲು ನಾವು ನಡೆಸಬೇಕಾದ ಕಾರ್ಯಾಕ್ರಮವೂ ಇದೇ ವಿಧವಾಗಿರಬೇಕು. ಎತ್ತರವಾದ ಬೀರುಗಳಲ್ಲಿ ಅಪೂರ್ವಗಳಾದ ಗ್ರಂಥರಾಶಿ ಗಳನ್ನು ಅಡುಕಿಟ್ಟಿರುವ ದೊಡ್ಡ ದೊಡ್ಡ ಪುಸ್ತಕ ಭಂಡಾರಗಳಿಂದ ಪ್ರಯೋಜನ ವನ್ನು ಪಡೆಯಬಲ್ಲವರ ಸಂಖ್ಯೆಯು ನಮ್ಮ ದೇಶದಲ್ಲಿ ತತ್ಕಾಲಕ್ಕೆ ಬಹಳ ಕಡಿಮೆ. ಆದುದರಿಂದ, ಮೇಲೆ ಹೇಳಿದಂತೆ ಜನಸಾಮಾನ್ಯದ ಜ್ಞಾನಾಭಿವೃದ್ಧಿಗೆ ಬೇಕಾದ ಪ್ರಯತ್ನಕ್ಕೇ ಈಗ ನಾವು ಹೆಚ್ಚು ಗಮನವನ್ನು ಕೊಡಬೇಕು.

ಗ್ರಾಮಗಳಲ್ಲಿ ಓದುವುದಕ್ಕಾಗಲಿ, ಬರೆಯುವುದಕ್ಕಾಗಲಿ ಬಾರದವರ ಮುಂದೆ ಪುಸ್ತಕಗಳ ಪ್ರಯೋಜನವೇನೆಂದು ತಿಳಿಯಬಾರದು. ಅಲ್ಲಲ್ಲಿ ಅಕ್ಷರಾಸ್ಯರಾದವರು ಓದುಬಾರದವರಿಗೆ, ಕಥಾರೂಪವಾಗಿ ಪುಸ್ತಕಗಳಿಂದೋದಿ ಅನೇಕವಿಷಯಗಳನ್ನು ತಿಳಿಸಬಹುದು. ಚಿತ್ರರೂಪದಿಂದ ತೋರಿಸಬಹುದು. ಉಪನ್ಯಾಸಗಳ ಮೂಲಕ ವಾಗಿ ಬೋಧಿಸಬಹುದು. ಕಾರ್ಯರೂಪವಾಗಿ ಮಾಡಿ ತಿಳಿಸಬಹುದು. ಈ ಕಾರ್ಯಗಳಿ ಗೆಲ್ಲ ಅನುಕೂಲವಾದ ಪುಸ್ತಕಗಳನ್ನು ಅಲ್ಲಲ್ಲಿ ಸಂಗ್ರಹಿಸಿಡಬೇಕಾದುದವಶ್ಯವು. ಹೀಗೆ, ಮೊದಮೊದಲು ತಿಳಿಯದವರಿಗೆ ಅಪೂರ್ವವಾದ ಹೊಸ ವಿಷಯಗಳನ್ನು

ತಿಳಿಸುತ್ತಬಂದರೆ, ಅವರಿಗೆ ತಾವಾಗಿ ಅವುಗಳನ್ನೋದಬೇಕೆಂಬ ಆಶೆಯೂ, ಕಾರ್ಯೋತ್ಸಾಹವೂ ಹುಟ್ಟಲು ಅವಕಾಶವುಂಟು. ಹಿಂದೆ ಶಿವಾಜಿಯು ಅಕ್ಷರಜ್ಞನಲ್ಲ ದಿದ್ದರೂ, ಆಗಾಗ ತಾಯಿಯ ಮೂಲಕವಾಗಿ ಅನೇಕ ವೀರಪುರುಷರ ಚರಿತ್ರೆಗಳನ್ನು ಕೇಳಿದಮೇಲೆ ತಾನೂ ವೀರಕಾರ್ಯಗಳಲ್ಲಿ ಉತ್ಸಾಹಗೊಂಡು, ದೊಡ್ಡದೊಂದು ಚಕ್ರಾಧಿಪತ್ಯವನ್ನು ಸ್ಥಾಪಿಸಿದನೆಂದು ಕೇಳುವೆವು. ಹೀಗೆಯೇ ಹಳ್ಳಿಗಳಲ್ಲಿ ಓದು ಬರಹಗಳೇನೂ ಬಾರದೆ, ಕೃಷಿ, ಕೈಗಾರಿಕೆ, ವ್ಯಾಪಾರ, ಮುಂತಾದ ಕಸಬುಗಳಲ್ಲಿರ ತಕ್ಕವರಿಗೆ, ಅದೇ ಮಾರ್ಗದಲ್ಲಿ ಉತ್ತಮ ನಿದರ್ಶನಗಳನ್ನು ಕೊಟ್ಟು, ಇತರ ದೇಶ ಗಳಲ್ಲಿ ಬೇರೆಬೇರೆ ಕೆಲಸಗಳಿಗಾಗಿ ಉಪಯೋಗಿಸುವ ಯಂತ್ರಸಾಮಗ್ರಿ ಮೊದ ಲಾದುವುಗಳನ್ನು ಪುಸ್ತಕಗಳಲ್ಲಿ ಚಿತ್ರರೂಪದಿಂದ ತೋರಿಸಿದರೆ, ಅದರಮೇಲೆ ಅವರವರು ಸ್ವಬುದ್ಧಿಯನ್ನುಪಯೋಗಿಸಿಕೊಳ್ಳಬಹುದು. ಈ ಕಾರ್ಯಗಳಿಗೆಲ್ಲ ಅಲ್ಲ ಲ್ಲಿಗೆ ತಕ್ಕಂತೆ ಪುಸ್ತಕಸಾಮಗ್ರಿಗಳೂ, ಅನುಭವವುಳ್ಳ ಬೋಧಕರೂ ಇರಬೇಕಾ ದುದವಶ್ಯವು.

ಅಮೇರಿಕದ ದೊಡ್ಡದೊಡ್ಡ ಪುಸ್ತಕ ಭಂಡಾರಗಳಲ್ಲಿಕೂಡ ಗ್ರಂಥಾವ ಲೋಕನಕ್ಕಾಗಿ ಬಂದವರಿಗೆ, ಸಮಯೋಚಿತವಾದ ಸೂಚನೆಗಳನ್ನು ಕೊಟ್ಟು, ಅವ ರವರ ಸಂದೇಹಗಳನ್ನು ನೀಗಿಸುವುದಕ್ಕಾಗಿ, ಬೇರೆ ಬೇರೆ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಒಳ್ಳೇ ಪಾಂ ಡಿತ್ಯವೂ, ಅನುಭವವೂ ಉಳ್ಳವರನ್ನು ಬೋಧಕರನ್ನಾಗಿ ನಿಯಮಿಸಿರುವುದುಂಟು. ಎಲ್ಲಾ ಕಡೆಗಳಲ್ಲಿಯೂ ಇದೇ ಪದ್ಧತಿಯನ್ನು ಸರಿಸಿದರೆ, ಅಂತಹ ಪುಸ್ತಕ ಭಂಡಾರ ಗಳಿಂದ ಅಧಿಕಪ್ರಯೋಜನವುಂಟು.

ಈ ವಿಧವಾಗಿ, ಗ್ರಾಮಗಳಿಂದ ಹಿಡಿದು ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಿರತಕ್ಕ ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳವರೆಗೆ, ಅಲ್ಲಲ್ಲಿ ಬೋಧನಾಪದ್ಧತಿಯಿಂದ ಕೂಡಿದ ಪುಸ್ತಕ ಬಂಡಾರಗಳನ್ನು ಪ್ರಚಾರ ಗೊಳಿಸುವುದರಮೂಲಕವಾಗಿ, ವಿದ್ಯಾಭಿವೃದ್ಧಿಗೆ ಅನೇಕವಿಧಗಳಲ್ಲಿ ಸಹಕರಿಸಬಹುದಾದುದರಿಂದ, ಶ್ರೀಮಂತರೂ, ವಿದ್ಯಾವಂತರೂ ಈ ಪ್ರಯತ್ನಕ್ಕೆ ಸಹಾಯಕರಾಗಿ ಉತ್ಸಾಹವನ್ನು ತೋರಿಸಿದರೆ, ಕಾಲಕ್ರಮದಿಂದ ನಮ್ಮ ದೇಶದ ಈಗಿನ ಸ್ಥಿತಿಯು ಬದಲಾಯಿಸಿ, ಇದರಲ್ಲಿ ಪುರೋವೃದ್ಧಿಯ ಶುಭ ಲಕ್ಷಣಗಳನ್ನು ಕಾಣುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

ಪ್ರಜಾ ಶಿಕ್ಷಣ

ಎಂ. ಎ. ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯಂಗಾರ್, ಎಡ್ವೊಕೇಟ್,

ಬೆಂಗಳೂರು

"ವಿದ್ಯಾವಿಹೀನಃ ಪಶುಃ"—"ವಿದ್ಯೆಯಿಲ್ಲದವನು ಪಶು" ಎಂಬ ಭರ್ತೃಹರಿಯ ವಚನವು ಯಥಾರ್ಥವಾದುದು. ಲೋಕದಲ್ಲಿ ವಿದ್ಯೆಯಿಲ್ಲದೆ ಯಾವ ಜನಾಂಗವೂ ಮುಂದು ವರಿಯಲಾರದು. ಸಕಲಸಂಪದಭಿವೃದ್ಧಿಗೂ ಸುಖಸಾಧನೆಗೂ ವಿದ್ಯೆಯು ಅತ್ಯವಶ್ಯಕ. ಮಾನವವರ್ಗದ ಎಲ್ಲ ಬಗೆಯ ಏಳಿಗೆಗೂ ಇರುವ ಬಾಧಕಗಳಿಗೆ ವಿದ್ಯೆಯೇ ಪರಮೌಷಧ. ನಾಗರಿಕತೆಯ ಬೆಳೆವಣಿಗೆಯೂ ವಿದ್ಯಾ ಪ್ರಸಾರದಿಂದ ಉಂಟಾಗಬೇಕು.

ಭರತಖಂಡದ ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ನೈತಿಕ ಮತ್ತು ಧಾರ್ಮಿಕ ಪುರೋಭಿವೃದ್ಧಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸವು ಆವಶ್ಯಕವೆಂದು ಹೇಳಬೇಕಾಗಿಲ್ಲ. ಆದರೆ ಸದ್ಯದಲ್ಲಿ ಅದು ಅಜ್ಞಾನಾಂಧಕಾರದಿಂದ ಕವಿದಿರುವುದು. ಸುಮಾರು ಮೂವತ್ತೆರಡು ಕೋಟಿ ಪ್ರಜೆಗಳು ಇಂಡಿಯಾ ದೇಶದಲ್ಲಿ ರುತ್ತಾರೆ. ಇವರಲ್ಲಿ ಪ್ರತಿ ನೂರು ಜನಕ್ಕೆ ಸುಮಾರು ಎಂಟುಮಂದಿ ಮಾತ್ರ ಓದು ಬರಹಗಳನ್ನು ತಿಳಿದಿರುವರು. ಉಳಿದ ತೊಂಭತ್ತೆರಡು ಜನರು ನಿರಕ್ಷರಕುಕ್ಷಿಗಳಾಗಿರುತ್ತಾರೆ. ಎಂದರೆ, ಐದು ವರ್ಷಗಳಿಗೆ ಮೇಲ್ಪಟ್ಟವರಲ್ಲಿ ಎರಡು ಕೋಟಿಯೂ ಇಪ್ಪತ್ತಾರು ಲಕ್ಷ ಜನರು ಓದುಬರಹಗಳನ್ನು ಕಲಿತಿರುತ್ತಾರೆ. ಪ್ರತಿಸಾವಿರ ಪ್ರಜೆಗಳಿಗೆ ಎಂಭತ್ತೆರಡುಮಂದಿ ಮಾತ್ರ ಅಕ್ಷರಾಸ್ಯರಾಗಿರುವರು. ಪ್ರತಿಸಾವಿರಕ್ಕೆ ಗಂಡಸರಲ್ಲಿ ಒಂದು ನೂರ ಮೂವತ್ತೊಂಭತ್ತು ಜನರೂ, ಹೆಂಗಸರಲ್ಲಿ ಇಪ್ಪತ್ತೊಂದು ಜನರೂ ಓದು ಬರಹಗಳನ್ನು ಬಲ್ಲರು.

ಇಂಗ್ಲೀಷು ವಿದ್ಯೆಯನ್ನು ಕಲಿತಿರುವವರ ಸಂಖ್ಯೆಯು ಇನ್ನೂ ಕಡಿಮೆ. ಐದು ವರ್ಷಗಳಿಗೆ ಮೇಲ್ಪಟ್ಟವರಲ್ಲಿ ಇಪ್ಪತ್ತೈದು ಲಕ್ಷಜನರು ಮಾತ್ರ ಇಂಗ್ಲೀಷಿನ ಓದು ಬರಹಗಳನ್ನು ಕಲಿತಿರುತ್ತಾರೆ, ಎಂದರೆ, ಪ್ರತಿಹತ್ತು ಸಾವಿರಜನರಿಗೆ ಗಂಡಸರಲ್ಲಿ ಒಂದು ನೂರ ಅರವತ್ತು ಮಂದಿಯೂ, ಹೆಂಗಸರಲ್ಲಿ ಹದಿನೆಂಟುಮಂದಿಯೂ ಇಂಗ್ಲೀಷು ಭಾಷೆಯಲ್ಲಿ ಓದಿ ಬರೆಯುತ್ತಾರೆ.

ಈ ವಿದ್ಯಾಶೂನ್ಯತೆಯೇ ಭರತಖಂಡದ ಈಗಿನ ಹೀನಸ್ಥಿತಿಗೆ ಮುಖ್ಯಕಾರಣ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಗ್ರಾಮವಾಸಿಗಳೂ, ಕೃಷಿ ಜೀವಿಗಳೂ ಬಹುಮಂದಿ. ಅಜ್ಞಾನದ ದೆಸೆಯಿಂದ ಇವರು ಉತ್ತಮವಾದ ವ್ಯವಸಾಯ ಮಾರ್ಗಗಳನ್ನು ಅನುಸರಿಸಿ, ಭೂಮಿಯಿಂದ ಹೆಚ್ಚಾದ ಫಲಗಳನ್ನು ಪಡೆಯಲು ಅಸಮರ್ಥರಾಗಿ,ಅಹನ್ಯಹನಿ ಕಾಲ ಕ್ಷೇಪ ಮಾಡುತ್ತಿರುವರು. ಇಂತಹ ಬಡಜನರ ಅನುಕೂಲ್ಯಕ್ಕಾಗಿ . ಅನೇಕ ಸ್ಥಳಗ ಳಲ್ಲಿ, ಸಹಕಾರಸಂಘಗಳು ಸ್ಥಾಪಿತವಾಗಿವೆ. ಆದರೆ ಜನರ ಮೌಢ್ಯದಿಂದ ಸಹಕಾರ ತತ್ವವು ಸರ್ವತ್ರ ಹರಡಿ, ಅವರಿಗೆ ಮೇಲ್ಮೆಯನ್ನುಂಟುಮಾಡಲು ಅಸಾಧ್ಯವಾಗಿದೆ. ಈ ಅಜ್ಞಾನದ ದೆಸೆಯಿಂದಲೇ ಹಳ್ಳಿಗಾಡಿನ ಬಡರೈತರು ಸಾಲದ ಬಲೆಗೆ ಸಿಕ್ಕಿ ನರಳುತ್ತಿರುವರು. ಸಾಲ ಕೊಡುವವರ ಮೋಸಕ್ಕೊಳಗಾಗಿ ಅವರ ದಾಸರಾಗಿರು ವರು. ಅವರು ವಿವೇಕಶಾಲಿಗಳಾಗಿ ಈ ದಾಸ್ಯದಿಂದಲೂ, ಬಡತನದಿಂದಲೂ ಬಿಡು ಗಡೆ ಹೊಂದಬೇಕಾದರೆ, ವಿದ್ಯೆಯನ್ನು ಕಲಿತು ಜೀವನ ಸಂಗ್ರಾಮದಲ್ಲಿ ಸ್ಪರ್ಧಿಸುವ ಶಕ್ತಿಯನ್ನು ಸಂಪಾದಿಸಬೇಕು.

ಹಾಗೆಯೇ ಕೈಗಾರಿಕೆ ಮತ್ತು ವ್ಯಾಪಾರಗಳ ಬೆಳೆವಣಿಗೆಗೂ ವಿದ್ಯೆಯ ಅಭಾವವೇ ದೊಡ್ಡ ಬಾಧಕವಾಗಿರುವುದು. ಜನರು ಜೀವನೋಪಯುಕ್ತವಾದ ಕೈಗಾರಿಕೆ, ಉದ್ಯೋಗ, ವ್ಯಾಪಾರ ಮುಂತಾದ ವೃತ್ತಿಗಳನ್ನು ಅವಲಂಬಿಸಲು ವಿದ್ಯಾಸಂಪತ್ತುಂಟಾಗಿರಬೇಕು. ಇವುಗಳ ಅಭಿವೃದ್ಧಿಗೆ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರದ ತಿಳು ವಳಿಕೆಯೂ, ಔದ್ಯೋಗಿಕ ಶಿಕ್ಷಣವೂ ವಿಶೇಷವಾಗಿ ಬೇಕು. ಕೈಗಾರಿಕೆ ಮತ್ತು ವ್ಯಾಪಾರಗಳಲ್ಲಿ ನಿಪುಣರಾದ ಪಾಶ್ಚಿಮಾತ್ಯರೊಡನೆ ಭಾರತೀಯರು ಸರಿಗಟ್ಟಿ ನಿಲ್ಲ ಬೇಕಾದರೆ, ದೇಶದಲ್ಲಿ ವಿದ್ಯಾಪ್ರಸಾರವು ಹೆಚ್ಚಾಗಿ ನಡೆಯಬೇಕು.

ವಿದ್ಯೆಯ ಸಹಾಯವಿಲ್ಲದೆ ನಾವು ಯಾವ ಸುಧಾರಣೆಯನ್ನೂ ನಡೆಸಲಾಗುವು ದಿಲ್ಲ. ಜನರು ಮೂಢಾಚಾರಗಳನ್ನೂ, ದುಷ್ಟಪದ್ಧತಿಗಳನ್ನೂ ಬಿಡಬೇಕಾದರೆ, ಅವ ರಿಗೆ ಜ್ಞಾನವಿಕಾಸವುಂಟಾಗಬೇಕು. ನಿರ್ಬಂಧದಿಂದ ನಡೆಸುವ ಸುಧಾರಣೆಯು ಫಲ ಕಾರಿಯಾಗುವುದಿಲ್ಲ. ದೇಶದಲ್ಲಿ ಹರಡಿರುವ ಅಂಟು ಜಾಡ್ಯಗಳನ್ನು ಹೋಗಲಾಡಿಸ ಬೇಕಾದರೆ, ಆರೋಗ್ಯರಕ್ಷಣೆಯ ವಿಚಾರದಲ್ಲಿ ಜನರಲ್ಲಿ ಜ್ಞಾನವೂ, ಶ್ರದ್ಧೆಯೂ ಇಲ್ಲ ದಿದ್ದಪಕ್ಷದಲ್ಲಿ, ವೈದ್ಯಶಾಲೆಗಳೂ, ವೈದ್ಯರೂ ಯಾವ ಸಹಾಯವನ್ನೂ ಮಾಡ ಲಾರರು. ಬಾಲ್ಯ ವಿವಾಹಪದ್ಧತಿಯನ್ನೂ, ಅಸ್ಪೃಶ್ಯತೆಯನ್ನೂ, ಮದ್ಯಪಾನವನ್ನೂ ನಿರ್ಮೂಲಮಾಡಬೇಕಾದರೆ ಜನರ ಮೌಢ್ಯವು ಮೊದಲು ತೊಲಗಬೇಕು. ವಿದ್ಯೆಯ ಬಲವಿಲ್ಲದೆ ಸಂಘಸುಧಾರಕರ ಪ್ರಯತ್ನಗಳು ಫಲಕಾರಿಯಾಗಲಾರವು. ಜನರು

ತಮ್ಮ ತಮ್ಮ ಹಿತವನ್ನು ಅರಿತು ವಿವೇಕಶಾಲಿಗಳಾಗಿ ಕಾರ್ಯಮಾಡ ಬೇಕಾದರೆ, ಅವರ ಬುದ್ಧಿ ಶಕ್ತಿಯು ವಿದ್ಯೆಯ ಮೂಲಕವಾಗಿ ಬಲಪಡಬೇಕು.

ಲೋಕದಲ್ಲಿ ಸಕಲ ಸದ್ಗುಣಗಳಿಗೂ ವಿದ್ಯೆಯೇ ತವರ್ಮನೆ. ಪ್ರಜೆಗಳಲ್ಲಿ ದೇಶವಾತ್ಸಲ್ಯ, ಐಕಮತ್ಯ, ಆಜ್ಞಾ ಪರಿಪಾಲನೆ, ಪ್ರಾಮಾಣಿಕತೆ, ಸ್ಥಿರಪ್ರಯತ್ನ, ಭೂತದಯೆ, ಆತ್ಮಾವಲಂಬನೆ ಮುಂತಾದ ಉತ್ತಮಗುಣಗಳು ಹುಟ್ಟಬೇಕಾದರೆ, ವಿದ್ಯಾಶಿಕ್ಷಣವು ಬೇಕು. ಜಾತಿವೈಷಮ್ಯಕ್ಕೂ, ಹಿಂದೂ ಮುಸಲಮಾನರ ಕಲಹಗಳಿಗೂ ಜನರ ಮೌಢ್ಯವೇ ಮೂಲಕಾರಣ. ಸ್ವಮತವನ್ನು ಕುರಿತು ಯಥಾರ್ಥ ಜ್ಞಾನವಿಲ್ಲದಿರುವುದೂ, ಪರಮತಸಹಿಷ್ಣುತೆಯನ್ನು ವಿದ್ಯಾಸಂಸ್ಕೃತಿಯಿಂದ ಪಡೆಯದಿರುವುದೂ ಇಂತಹ ಕಲಹಗಳಿಗೂ ವೈಷಮ್ಯಗಳಿಗೂ ಆಸ್ಪದವನ್ನುಂಟು ಮಾಡಿರುವುವು.

ಪ್ರಜೆಗಳು ತಮ್ಮ ತಮ್ಮ ಬಾಧ್ಯತೆಗಳನ್ನೂ ಕರ್ತವ್ಯಗಳನ್ನೂ ಅರಿತು ವಿವೇಕದಿಂದ ವ್ಯವಹರಿಸುವಂತೆ ಮಾಡುವುದು ವಿದ್ಯೆಯಿಂದುಂಟಾಗುವ ಫಲ. ಯಂತ್ರದಕಾರ್ಖಾನೆಗಳಲ್ಲಿ ದುಡಿಯುವ ಕೂಲಿಕಾರರು ತಮ್ಮತಮ್ಮ ಸಂಪದಭಿವೃದ್ಧಿಯನ್ನೂ ಆರೋಗ್ಯರಕ್ಷಣೆಯನ್ನೂ ನೋಡಿಕೊಳ್ಳುವ ಶಕ್ತಿಯನ್ನು ವಿದ್ಯೆಯ ಸಹಾಯದಿಂದ ಪಡೆಯಬೇಕು. ಭರತಖಂಡದಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವವು ತಲೆದೋರಿರುವುದು. ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಿಂದ ಇಂಡಿಯಾ ಸರಕಾರದ ವರೆಗೂ ಪ್ರಜೆಗಳ ಅಭಿಮತಾನುಸಾರವಾಗಿ ರಾಜ್ಯಸೂತ್ರವು ನಡೆಯುವಂತೆ ಏರ್ಪಾಡುಗಳುಂಟಾಗಿರುವುವು. ಯೋಗ್ಯರಾದ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಆರಿಸುವುದೂ, ಆರಿಸಲ್ಪಟ್ಟ ಪ್ರತಿನಿಧಿಗಳು ತಮ್ಮ ತಮ್ಮ ಕರ್ತವ್ಯಗಳನ್ನು ದಕ್ಷತೆಯಿಂದ ನಿರ್ವಹಿಸುತ್ತಿರುವರೇ ಇಲ್ಲವೇ ಎಂಬುದನ್ನು ಪರಾಮರ್ಶಿಸುವುದೂ ಪ್ರಜೆಗಳ ಕರ್ತವ್ಯ. ವಿದ್ಯಾರಹಿತರಾದ ಪ್ರಜೆಗಳು ತಮ್ಮ ಅಧಿಕಾರವನ್ನೂ, ಕರ್ತವ್ಯವನ್ನೂ ವಿವೇಕದಿಂದ ನಡೆಸಲಾರರು ತಮ್ಮ ತಮ್ಮ ಅಧಿಕಾರ ಕರ್ತವ್ಯಗಳನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದುಕೊಂಡು, ಉತ್ಸಾಹದಿಂದಲೂ ಶ್ರದ್ಧೆಯಿಂದಲೂ ದೇಶಸೇವೆಯನ್ನು ಮಾಡಬೇಕಾದರೆ, ಅವರು ಸುಶಿಕ್ಷಿತರಾಗಬೇಕು.

ಪ್ರಜೆಗಳೇ ರಾಷ್ಟ್ರದ ಸರ್ವಸ್ವ. ವಿದ್ಯಾಸಂಸ್ಕಾರವಿಲ್ಲದ ಪ್ರಜೆಗಳು ಜೀವನ ಸಂಗ್ರಾಮದಲ್ಲಿ ಸ್ಪರ್ಧಿಸಲಾರರು ಜ್ಞಾನವು ರಾಷ್ಟ್ರಕ್ಕೆ ದೊಡ್ಡ ಬಲ. ಎಲ್ಲ ತರದ ಸುಧಾರಣೆಗೂ, ಅಭಿವೃದ್ಧಿಗೂ ವಿದ್ಯೆಯೇ ತಳಹದಿ. ವಿದ್ಯಾಸಂಪತ್ತುಂಟಾಗದ ಜನಾಂಗವು ಲೋಕದಲ್ಲಿ ಪೂಜ್ಯತೆಯನ್ನು ಪಡೆಯಲಾರದು. ಅದರ ಜೀವನವು ಶ್ರೇಷ್ಠವಾಗಿರದು. ಆದುದರಿಂದ ದೇಶದಲ್ಲಿ ವಿದ್ಯೆಯನ್ನು ಸಾರ್ವತ್ರಿಕವಾಗಿ ಹರಡಲು

ಪ್ರಯತ್ನಿಸ ಬೇಕಾದುದು ಪ್ರತಿ ಸರಕಾರದ ಮತ್ತು ಪ್ರಜೆಗಳ ಪರಮ ಕರ್ತವ್ಯ ವಾಗಿದೆ.

ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಮುಖ್ಯಸ್ಥಾನವು ಪಾಠಶಾಲೆ. ಸರಕಾರದವರು ಇಂಡಿಯಾ ದೇಶದ ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ಪಾಠಶಾಲೆಗಳನ್ನು ಏರ್ಪಡಿಸಿರುವರು. ಪ್ರಾಥಮಿಕ ಪಾಠಶಾಲೆಯಿಂದ ವಿದ್ಯಾಪೀಠದ ಎಂ. ಎ. ಪರೀಕ್ಷೆಯವರೆಗೂ ಪಾಠಶಾಲೆಗಳು ಮೆಟ್ಟಿಲು ಮೆಟ್ಟಿಲಾಗಿರುವುವು. ನಿರ್ಬಂಧದಿಂದ ಬಾಲ್ಯವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ನಡೆಸಲು ಕೆಲವೆಡೆಗಳಲ್ಲಿ ಪ್ರಯತ್ನಗಳು ನಡೆದಿರುತ್ತವೆ. ಆದರೂ ದೇಶದ ಮುಕ್ಕಾಲು ಪಾಲು ಗ್ರಾಮಗಳಲ್ಲಿ ಪಾಠಶಾಲೆಗಳೇ ಇಲ್ಲ. ಪಟ್ಟಣಗಳಲ್ಲಿಯೂ,ದೊಡ್ಡ ದೊಡ್ಡ ಗ್ರಾಮಗ ಳಲ್ಲಿಯೂ ವಿದ್ಯೆಯನ್ನು ಬಯಸತಕ್ಕವರಿಗೆ ಮಾತ್ರ ಅನುಕೂಲಗಳಿರುವುವು. ಐದು ವರ್ಷದಿಂದ 10 ವರ್ಷದೊಳಗಿರುವ ಗಂಡಸರಲ್ಲಿ ಪ್ರತಿ ಸಾವಿರಕ್ಕೆ 29 ಮಂದಿಯೂ ಹೆಂಗಸರಲ್ಲಿ 10 ಮಂದಿಯೂ, 10 ವರ್ಷದಿಂದ 15 ವರ್ಷದೊಳಗಿರುವ ಗಂಡಸರಲ್ಲಿ ಪ್ರತಿಸಾವಿರಕ್ಕೆ 110 ಮಂದಿಯೂ,ಹೆಂಗಸರಲ್ಲಿ 28 ಮಂದಿಯೂ, 15 ರಿಂದ 20 ವರ್ಷ ದೊಳಗಿರುವ ಗಂಡಸರಲ್ಲಿ ಪ್ರತಿ ಸಾವಿರಕ್ಕೆ 171 ಮಂದಿಯೂ ಹೆಂಗಸರಲ್ಲಿ 34 ಮಂದಿಯೂ, 20 ವರ್ಷಗಳಿಗೆ ಮೇಲ್ಪಟ್ಟ ಗಂಡಸರಲ್ಲಿ ಪ್ರತಿ ಸಾವಿರಕ್ಕೆ 171 ಮಂದಿಯೂ ಹೆಂಗಸರಲ್ಲಿ 20 ಮಂದಿಯೂ ಓದು ಬರಹಗಳನ್ನು ಬಲ್ಲವರಾಗಿರುತ್ತಾರೆ.

ಭರತಖಂಡದಲ್ಲಿ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುವುದಕ್ಕೆ ಅರ್ಹರಾದ ಮಕ್ಕಳ ಸಂಖ್ಯೆಯು ಮೂರುಕೋಟಿ ಎಂಭತ್ತು ಲಕ್ಷ. ಇವರಲ್ಲಿ ಎಂಭತ್ತು ಲಕ್ಷ ಮಾತ್ರ ಪಾಠಶಾಲೆಗೆ ಹೋಗುತ್ತಾರೆ. ಎಂದರೆ, ಒಟ್ಟು ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಪ್ರತಿನೂರು ಜನಕ್ಕೆ ಮೂರುಮಂದಿ ಮಾತ್ರ ಪ್ರಾಥಮಿಕ ಪಾಠಶಾಲೆಗೆ ಹೋಗುವರು. ಆದರೆ, ಪ್ರತಿ ನೂರು ಜನಕ್ಕೆ ಸ್ಕಾಟ್ಲೆಂಡು ದೇಶದಲ್ಲಿ 17 ಮಂದಿಯೂ ಇಂಗ್ಲೆಂಡು ದೇಶದಲ್ಲಿ 16 ಮಂದಿಯೂ ಪಾಠಶಾಲೆಗೆ ಹೋಗುತ್ತಾರೆ.

ಪಾಠಶಾಲೆಗೆ ಹೋಗುವವರಲ್ಲಿಯೂ ಅನೇಕರು ಕ್ರಮವಾಗಿ ಹೋಗುವದಿಲ್ಲ. ಅವರ ವಿದ್ಯಾಭ್ಯಾಸವೂ ಸಮರ್ಪಕವಾಗಿ ನಡೆಯುವದಿಲ್ಲ. ಬಹುಮಂದಿ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣವನ್ನು ಕೂಡ ಪೂರ್ತಿಮಾಡುವುದಿಲ್ಲ. ಇಂತವರು ಓದು ಬರಹತಿಳಿದವರ ಗುಂಪಿಗೆ ಸೇರುವುದು ಸಂದೇಹಾಸ್ಪದವಾಗಿದೆ. ಅಲ್ಲದೆ, ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣವು ಮುಗಿದ ಬಳಿಕ ಅನೇಕರು ವಿದ್ಯೆಯನ್ನು ಬಿಟ್ಟು ವೃತ್ತಿಗಳನ್ನು ಅವಲಂಬಿಸುತ್ತಾರೆ. ಇವರು ಕಲಿತ ವಿದ್ಯೆಯನ್ನು ಮರೆತು ಪುನಃ ನಿರಕ್ಷರಕುಕ್ಷಿಗಳಾಗುವ ಸಂಭವವುಂಟು. ಇವರಲ್ಲಿ ಪ್ರತಿನೂರು ಜನಕ್ಕೆ 39 ಮಂದಿ ನಿರಕ್ಷರಸ್ಥರ ಗುಂಪಿಗೆ ಸೇರುತ್ತಾರೆ. ವಯ

ಸ್ಕರಲ್ಲಿ ಬಹುಜನರು ವಿದ್ಯಾಶೂನ್ಯರಾಗಿರುವುದಕ್ಕೆ ಇದೇ ಕಾರಣ. ಇಂಗ್ಲೆಂಡು ದೇಶ ದಲ್ಲಿ ಸಾಧಾರಣವಾಗಿ ಓದು ಬರಹಗಳನ್ನು ತಿಳಿಯದ ವಯಸ್ಕನಿಲ್ಲ. ಆದರೆ ಭರತ ಖಂಡದಲ್ಲಿ ಪ್ರತಿನೂರುಜನರಿಗೆ 92 ಮಂದಿ ವಿದ್ಯಾಶೂನ್ಯರು. ಪೋಲೀಸು ಸೇವಕರಲ್ಲಿ ಅರ್ಧಮಂದಿಗೆ ಓದು ಬರೆಹಗಳೇ ಗೊತ್ತಿಲ್ಲ.

ಪಾಠಶಾಲೆಗಳೊಂದರಿಂದಲೇ ದೇಶದಲ್ಲಿ ವಿದ್ಯಾ ಸಂಸ್ಕೃತಿಯುಂಟಾಗಲಾ ರದು. ವಿದ್ಯಾ ಪೀಠಗಳೂ, ಇತರ ಪ್ರಜಾಸಂಸ್ಥೆಗಳೂ ಪ್ರಜಾಶಿಕ್ಷಣ ಕಾರ್ಯವನ್ನು ಕೈಕೊಳ್ಳಬೇಕು. ಪಾಠಶಾಲೆಯ ಶಿಕ್ಷಣವು ಪ್ರಜಾಕೋಟಿಯಲ್ಲಿ ಎಲ್ಲಿಯೋ ಕೆಲವರಿಗೆ ಮಾತ್ರ ದೊರೆಯುವುದು. ಇದೊಂದರಿಂದಲೇ ನಾವು ಒಂದು ಜನಾಂಗವನ್ನು ಸುಶಿ ಕ್ಷಿತರನ್ನಾಗಿ ಮಾಡಲಾಗುವುದಿಲ್ಲ. ವಿದ್ಯಾಭ್ಯಾಸವು ಜೀವನ ಪರ್ಯಂತವೂ ಅವಿಚ್ಛಿ ನ್ನವಾಗಿ ನಡೆಯುತ್ತಿರಬೇಕು. ಜನಗಳ ಸ್ಥಿತಿಗೂ, ಅಭಿರುಚಿಗೂ ತಕ್ಕಂತೆ ವಿದ್ಯೆಯು ಬೇಕು. ಇದಕ್ಕೆ ತಕ್ಕ ಅನುಕೂಲಗಳನ್ನು ರಾಷ್ಟ್ರವೂ ಪ್ರಜೆಗಳೂ ಕಲ್ಪಿಸಬೇಕು.

ಭಾರತೀಯ ವಿದ್ಯಾಪೀಠಗಳು ಜನಗಳಲ್ಲಿ ವಿದ್ಯೆಯನ್ನು ಹರಡಲು ಯಾವಪ್ರ ಯತ್ನವನ್ನೂ ನಡೆಸಿಲ್ಲ. ವಿದ್ಯಾಪೀಠವನ್ನು ಸೇರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮಾತ್ರ ಅವು ವಿದ್ಯೆಯನ್ನು ಕಲಿಸುವುವು. ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಪರೀಕ್ಷೆಗಳಿಗೆ ತರಬೇತು ಮಾಡುವು ದೊಂದೇ ತಮ್ಮ ಪುರುಷಾರ್ಥವಲ್ಲವೆಂದೂ, ಪ್ರಜಾ ಶಿಕ್ಷಣ ಕಾರ್ಯವೂ ತಮಗೆ ಸೇರಿದ್ದೆಂದೂ ಅವು ಇನ್ನೂ ತಿಳಿದು ಕೊಂಡಿಲ್ಲ. ಆದರೆ ಆಧುನಿಕ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ಯಾ ಪೀಠಗಳು ಜನತೆಯ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವಿಶೇಷಸಾಹಸವನ್ನು ಮಾಡುತ್ತಲಿವೆ. ಈ ಉದ್ದೇಶ ಸಾಧನೆಗಾಗಿ ಅವು ವಿದ್ಯಾಪೀಠದಲ್ಲಿಯೇ ಕೆಲವು ಕಾರ್ಯಗಳನ್ನೂ ವಿದ್ಯಾ ಪೀಠದ ಹೊರಗೆ ಕೆಲವು ಕಾರ್ಯಗಳನ್ನೂ ನಡೆಸುತ್ತಿವೆ. ಅವು ವಿದ್ಯಾಪೀಠದ ಆವರಣ ದೊಳಗೆ ನಡೆಸುವ ಕಾರ್ಯಗಳಾವುವೆಂದರೆ.

(೧) ಕ್ರಮವಾಗಿ ವಿದ್ಯಾಪೀಠವನ್ನು ಸೇರಿ ಓದಲಾರದವರಿಗೆ ಸುಲಭವಾದ ಪಾಠಗಳಿಗೆ ಅವಕಾಶವನ್ನುಂಟುಮಾಡಿ, ಅವುಗಳಲ್ಲಿ ತೇರ್ಗಡೆಯಾದವರಿಗೆ ಸನ್ನದು ಗಳನ್ನೂ, ಯೋಗ್ಯತಾಪತ್ರಿಕೆಗಳನ್ನೂ ಕೊಡುವುದು ;

(೨) ಪ್ರಜಾ ಸಾಮಾನ್ಯದ ಸೌಕರ್ಯಕ್ಕಾಗಿ ಸಂಧ್ಯಾಕಾಲದಲ್ಲಿ ಪಾಠಶಾಲೆ ಗಳನ್ನು ನಡೆಸುವುದು ;

(೩) ಜನರಂಜಕವಾದ ಉಪನ್ಯಾಸಗಳನ್ನು ಅಡಿಗಡಿಗೆ ಏರ್ಪಡಿಸುವುದು.

ವಿದ್ಯಾಪೀಠದ ಹೊರಗೆ ಅವು ನಡೆಸುವ ಕಾರ್ಯಗಳಾವುವೆಂದರೆ:—

(೧) ಪತ್ರವ್ಯವಹಾರದಮೂಲಕವಾಗಿ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸುವುದು ;

(೨) ಸಂಚಾರಕೋಪನ್ಯಾಸಕರನ್ನು ನಾನಾ ಕಡೆಗಳಿಗೆ ಕಳುಹಿಸುವುದು ;

(೩) ಹಸ್ತ ಪುಸ್ತಕಗಳನ್ನು ಪ್ರಕಟಿಸುವುದು ;

(೪) ಸಂಚಾರಕ ಪುಸ್ತಕಭಂಡಾರಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು ;

(೫) ವಿದ್ಯಾವರ್ಧಕ ವಸ್ತು ಪ್ರದರ್ಶನ ಶಾಲೆಗಳನ್ನು ಏರ್ಪಡಿಸುವುದು ;

(೬) ದೃಶ್ಯಪಾಠಗಳನ್ನು ಹೇಳುವುದು ;

(೭) ಜನರಿಗೆ ಬೇಕಾದ ವಿಷಯಗಳನ್ನು ಒದಗಿಸಿಕೊಡಲು ವಿಷಯ ಸಂಗ್ರಹ ಸಮಿತಿಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು ;

(೮) ವಿನೋದ ಕೂಟಗಳನ್ನು ಏರ್ಪಡಿಸುವುದು ;

(೯) ವಿದ್ಯಾ ಕಾಲಕ್ಷೇಪ ಗೋಷ್ಠಿಗಳನ್ನು ನಡೆಸುವುದು ;

(೧೦) ವಿದ್ಯಾಪೀಠದ ಗುರುಗಳು ಉಪಯುಕ್ತವಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಜನಸಾಮಾನ್ಯದ ಉಪಯೋಗಾರ್ಥವಾಗಿ ಬೋಧನವರ್ಗಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು.

ವಿದ್ಯಾಪೀಠಗಳು ಮಾತ್ರವಲ್ಲದೆ ಪ್ರಜಾ ಸಂಸ್ಥೆಗಳೂ ಇಂತಹ ಕಾರ್ಯಗಳಲ್ಲಿ ಭಾಗಿಗಳಾಗಬೇಕು. ವಯಸ್ಕರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ತಕ್ಕ ಸೌಕರ್ಯವನ್ನು ಕಲ್ಪಿಸದಿದ್ದಲ್ಲಿ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣದ ಫಲವು ವ್ಯರ್ಥವಾಗುವುದು. ಪ್ರಜೆಗಳು ಸುಶಿಕ್ಷಣವನ್ನೂ, ಸಂಸ್ಕೃತಿಯನ್ನೂ ಪಡೆಯಬೇಕಾದರೆ, ಎಲ್ಲೆಲ್ಲಿಯೂ ಸಾರ್ವಜನಿಕ ಪುಸ್ತಕ ಭಂಡಾರಗಳೂ ವಾಚನಾಲಯಗಳೂ ಸ್ಥಾಪಿತವಾಗಬೇಕು. ವಿದ್ಯಾವರ್ಧಕ ವಸ್ತು ಪ್ರದರ್ಶನ ಶಾಲೆಗಳು ಹುಟ್ಟಬೇಕು, ಉಪನ್ಯಾಸ, ಹರಿಕಥೆ, ಪುರಾಣೇತಿಹಾಸಾದಿ ಸದ್ಗ್ರಂಥಗಳ ಪಠನ, ಭಜನೆಯಕೂಟ ಮುಂತಾದ ವಿದ್ಯಾದಾಯಕ ಸಾಧನಗಳು ಏರ್ಪಡಬೇಕು. ಇಂಗ್ಲೆಂಡು ದೇಶದಲ್ಲಿ ಕೂಲಿಕಾರರ ಸಂಘಗಳೂ, ಇತರ ಸೇವಾ ಸಂಘಗಳೂ ಇಂತಹ ಕಾರ್ಯಗಳನ್ನು ಕೈಕೊಂಡು ಉಜ್ವಲವಾದ ರಾಷ್ಟ್ರಸೇವೆಯನ್ನು ಮಾಡುತ್ತಿರುವುವು. ಭರತಖಂಡದಲ್ಲಿ ಪ್ರತಿಗ್ರಾಮ ಪಾಠಶಾಲೆಯೂ ಪಂಚಾಯಿತಿಯೂ, ಸಹಕಾರ ಸಂಘವೂ ಈ ಕಾರ್ಯಸಾಧನಕ್ಕೆ ಕೇಂದ್ರಸ್ಥಾನವಾಗಿ ಪರಿಣಮಿಸಿದಹೊರತು, ಭಾರತೀಯರು ಶೀಘ್ರದಲ್ಲಿಯೇ ಸುಶಿಕ್ಷಿತ ಜನಾಂಗವಾಗುವ ಸಂಭವವಿಲ್ಲ.

ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯ

ಎಮ್. ತಿಮ್ಮಪ್ಪಯ್ಯ, ವಿದ್ವಾನ್ ಸೈಂಟ್. ಅಲೋಸಿಯಸ್ ಕಾಲೇಜ್, ಮೆಂಗಳೂರು

೧. ದುಃಖವನ್ನು ದೂರೀಕರಿಸಿ ಸುಖವನ್ನು ಸಂಪಾದಿಸಿ ಸವಿಯುವುದೇ, ನೆಲದ ಗಲದಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ಪ್ರಾಣಿಯ ಗುರಿಯೆಂಬುದನ್ನು ಮನವರಿಕೆ ಮಾಡಿ ಕೊಳಲಿಕ್ಕೆ ಹೆಚ್ಚಿನ ಆಧಾರವಾಗಲಿ, ದೃಷ್ಟಾಂತವಾಗಲಿ ಬೇಕಾಗಿಲ್ಲ. ವ್ಯಕ್ತಿಯ, ಸಮಾಜದ, ಜನಾಂಗದ—ಹೆಚ್ಚೇಕೆ?—ಇಡೀಲೋಕದ ಈ'ಹೆಣಗಾಟವೆಲ್ಲ ಅದೇ ಗುರಿಗಾಗಿಯೇ. ಮೇಲೆ ಹೇಳಿದ ವ್ಯಕ್ತಿ ಮೊದಲಾದುವುಗಳು, ಎಷ್ಟೆಷ್ಟು ಸುಖವೆಂಬ ಆ ಮೃಗತೃಷ್ಣೆ (ಬಿಸಿಲ್ಗೊರೆ) ಯ ಹತ್ತಿರಕ್ಕೆ ಬಂದೆವೆಂದೆಣಿಸುತ್ತವೆಯೋ ಅಷ್ಟಷ್ಟೂ ಅದು ದೂರವಾಗುತ್ತಿದೆಯಲ್ಲದೆ ಕೈಬಾಯಿಗಳಿಗೆ ಎಟಕುವುದಿಲ್ಲ. ಅದರಿಂದ ಆ ಸುಖಕ್ಕೆ ಬದಲಾಗಿ ದುಃಖದ ಗೋಳೇ ಕೇಳಿಬರುತ್ತಿದೆ. ಸ್ವಭಾವವದು. ಆಕಾಶಕ್ಕೆ ಏಣಿಗಟ್ಟಿದರೆ ಮತ್ತೇನಾದೀತು ?

ಇನ್ನು ಕೆಲವರಿದ್ದಾರೆ. "ಸುಖವೆಲ್ಲ ತಮಗೆ, ದುಃಖವೆಲ್ಲ ತಮಗಾಗದವರಿಗೆ." ಎಂಬ ಪಂಗಡದವರವರು. ತಮ್ಮ "ಎತ್ತಿನ ಕೊಂಬಿನ ಗಬ್ಬ"ದ ಹರಕೆಗಾಗಿ ನೆರೆ ಮನೆಯ ಮುತ್ತೈದೆಯ ಮೂಗುತಿಯನ್ನಾದರೂ ಕಣ್ಣುಮುಚ್ಚದೆ ಕಳಚಿ ಬಿಡುವುದಕ್ಕೆ ಹಿಂದುಮುಂದು ನೋಡದವರವರು. ಗಾಳವನ್ನೇ ಇಕ್ಕುತ್ತಿದ್ದರೂ, ಅವರ ಬಾಯಿಂದ ಹೊರಡುವುದೆಲ್ಲ ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣವೇ ಒಬ್ಬ ಕಳ್ಳನೇ ಆಗಲಿ; ಕುಡಿಕನೇ ಆಗಲಿ; ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ಅವರೊಡನೆ ಕಳುವ-ಕುಡಿವ ಮಾತನ್ನೆತ್ತಿದರೆ ಸಾಕು; ಹುಬ್ಬುಗಂಟಿಕ್ಕಿ "ಛೀ, ಶಾಂತಂ ಪಾಪಂ" ಎಂದು ಕಿವಿ ಮುಚ್ಚಿಕೊಳ್ಳುವ ಅವರ ದೃಶ್ಯವನ್ನು ಅಲ್ಲಲ್ಲಿ ನೋಡಬಹುದು. "ಅಂಥವರಾರು ?" ಎಂದು ಕುರಿತು ಹೆಸರನ್ನು ಕೇಳಿದರೆ—ಇತರರೆಂದೇಕೆ ?—ನಾವಾದರೂ, **"ते के न जानीमहे"** ಎಂದೆ ಹೇಳಬೇಕಷ್ಟೆ.

ಇಂತಹ ದುರ್ಗುಣಗಳ ಬೇರೂ ಕಿತ್ತುಹೋಗದಿದ್ದರೆ ಸಮಾಜದೊಳಗೆ "ನಾವೊಂದು ಜನಾಂಗ (Nation) ವೆಂಬ ಬುದ್ಧಿಯುಂಟಾಗದು. ಯಾವ ಅಂಗಗಳೊಳಗಾದರೂ ಒಂದಕ್ಕೊದಗಿದ ಸುಖದುಃಖಗಳನ್ನು ಇಡೀ ಶರೀರವು ಅನುಭವಿಸು

ವಂತೆ, ಸಮಾಜದೊಳಗಿನ ಯೋಗ್ಯವಾದ ವ್ಯಕ್ತಿಯೊಂದಕ್ಕೆ ಉಂಟಾದ ಮಾನಾಪ ಮಾನ ಮೊದಲಾದುವನ್ನು ಇಡೀಸಮಾಜವೇ ಹೊತ್ತುಕೊಳ್ಳುವ ಎಣಿಕೆಯುಂಟಾ ದಾಗ ಮಾತ್ರ ಅದಕ್ಕೆ ಜನಾಂಗವೆಂಬ ಹೆಸರಾಗುವುದು ಅಂತಹ ಬುದ್ಧಿಯೊದಗ ಬೇಕಾದರೆ ಸಾರ್ವಜನಿಕವಾದ ವಿದ್ಯಾಭ್ಯಾಸವು ಪಸರಿಸಬೇಕು. ಆ ಸಾರ್ವಜನಿಕ ವಿದ್ಯಾಭ್ಯಾಸವೆಂಬ ಅರ್ಧನಾರೀಶ್ವರನ ಒಂದು ಭಾಗವೇ ನಮ್ಮ ಪ್ರಕೃತ ವಿಷಯ ವಾದ ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯವೆಂಬುದು.

೨. ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯಗಳ ಪ್ರಯೋಜನವು ಹಳ್ಳಿ ಹಳ್ಳಿಗಳೊಳಗೆಲ್ಲ ವ್ಯಾಪಿಸಿದರೆ ಮಾತ್ರವೆ ಸಾರ್ವಜನಿಕ ವಿದ್ಯಾಭ್ಯಾಸವು ನೆಲೆಗೊಂಡಿತು. ಹಳ್ಳಿಗ ಳೊಳಗೆ ವ್ಯಾಪಿಸಬೇಕಾದ ಗ್ರಂಥಾಲಯಗಳು ಯೋಗ್ಯವಾದ ದೇಶಭಾಷಾ ಪುಸ್ತಕ ಗಳಿಂದ ತುಂಬಿರಬೇಕೆಂಬುದನ್ನು ಹೇಳಬೇಕಾಗಿಲ್ಲ. ಅಂಥ ಪುಸ್ತಕಗಳಿಂದ ತುಂಬಿ ದರೂ, ಎಲ್ಲರಿರೂ ಅದರ ಪ್ರಯೋಜನವೊದಗುವಂತೆ ವ್ಯವಸ್ಥೆಯಿರಬೇಕು. ಅದ ಕ್ಕಾಗಿಯೇ ನಮ್ಮ ಮದ್ರಾಸಿನ "ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯ ಸಂಘ"ದವರು ಪ್ರಯತ್ನಿಸುತ್ತಾರಾದರೂ, ಕೆಲವು ಸೂಚನೆಗಳನ್ನು ಮುಂದಿಟ್ಟರೆ ತಪ್ಪಾಗದೆಂದು ತೋರುತ್ತದೆ.

ಈಗ "ಲೋಕಲ್‌ಬೋರ್ಡು"ಗಳ ಆಡಳಿತದೊಳಗೆ, ಎತ್ತೆತ್ತಲೂ ಶಾಲೆ ಗಳು ಹರಡುತ್ತಾ ಹೋಗುತ್ತವೆಯಷ್ಟೆ. ಗ್ರಂಥಾಲಯಗಳನ್ನು ನಡೆಯಿಸಲಿಕ್ಕೆ ವಿದ್ಯಾಭ್ಯಾಸ ವಿಷಯದಲ್ಲೇ ಪಳಗಿದವರಾಗಬೇಕೆಂಬುದನ್ನು ಎಲ್ಲರೂ ಒಪ್ಪುವರು. "ಮುನಿಸಿಪಾಲಿಟಿ" ಯಿಲ್ಲದ ಎಲ್ಲ ಸ್ಥಳಗಳಲ್ಲಿಯೂ ಗ್ರಂಥಾಲಯವನ್ನು, ಸಂಸ್ಥಾಪ ಕರು ಆಯಾ ಶಾಲೆಗಳ ಪ್ರಧಾನೋಪಾಧ್ಯಾಯರ ವಶಕ್ಕೊಪ್ಪಿಸಬೇಕು. ಅವರು ತಾವಾಗಲಿ, ತಮ್ಮೊಳಗಿನ ಯೋಗ್ಯನಾದ ಉಪಾಧ್ಯಾಯನೊಬ್ಬನ ಮೂಲಕವಾಗಿ ಯಾಗಲಿ ಆ ಗ್ರಂಥಾಲಯವನ್ನು ನಡೆಯಿಸಬೇಕು. ಹಾಗೆ ನಡೆಯಿಸುವುದರಿಂದ, ಆ ಉಪಾಧ್ಯಾಯನಿಗೂ ಈಗಿನ "ಕೈಯಿಂದ ಬಾಯಿಗೇರುವ" ಸಂಬಳದೊಡನೆ "ಬಟ್ಟೆಬರೆ"ಗಳನ್ನಾದರೂ ಒದಗಿಸುವ ಆನುಕೂಲ್ಯವೂ ಆಗುವಂತಿರಬೇಕು.

೩."ಗ್ರಂಥಾಲಯಗಳನ್ನು ನಡೆಯಿಸುವ ಹೊಸಹುದ್ದೆಯೊಂದು ತೆರವಾಗಿದೆ" ಎಂಬುದರ ಗಾಳಿ ಬೀಸಿದರೆ ಸಾಕು. ಈಗಿನ ಸಮಯದಲ್ಲಿ ತರತರದ ಯೋಗ್ಯತಾ ಪತ್ರಗಳೊಡನೆ ಮನವಿಗಳ ಮೇಲೆ ಮನವಿಗಳು ಬಂದು ಬೀಳುವುದರಲ್ಲಿ ಸಂದೇಹ ವಿಲ್ಲ. ಆದರೆ ಆ ವಿಷಯದಲ್ಲಿ ಪಳಗದವರ ಕೈಗೊಟ್ಟೆಸಿದರೆ, ಅಂಥವರು ಆ ಗ್ರಂಥಾ ಲಯಗಳನ್ನೆ ಕೊಂಡು ಮುಳುಗುವುದರಲ್ಲಿ ಅಡ್ಡಿಯಿಲ್ಲ. ಅದರಿಂದ, ಸರಕಾರದ

ಸಹಾಯವನ್ನು ಪಡೆದು, ಪ್ರತಿಯೊಂದು "ಟ್ರೈನಿಂಗ್" ಸ್ಕೂಲ್"ಗಳಲ್ಲಿಯೂ ವಿಧ್ಯಾರ್ಥಿಗಳಾಗಿ ಬಂದ ಉಪಾಧ್ಯಾಯರಿಗೆ ಗ್ರಂಥಾಲಯದ ಪರವಾಗಿ ಕಲಿಸುವಂತೆ ಏರ್ಪಡಿಸುವುದು ಅವಶ್ಯವು.

• "ತಿಳುವಳಿಕೆಯೆಂಬುದು ಜೀವನಸಮುದ್ರದಲ್ಲಿ ಮೂಡಿ ಮುಳುಗುತ್ತಿರುವವರಿಗೂ ತೆಪ್ಪದಂತಿದೆ. ಆ ಪ್ರಾಣಾಪಾಯದ ಅವಗಡದಿಂದ ಪಾರಾಗುವುದು ಹೇಗೆ ಮನುಷ್ಯನ ..ಕರ್ತವ್ಯವೋ ಹಾಗೆ, ವಿದ್ಯಾಭ್ಯಾಸಮಾಡುವುದೂ ಕರ್ತವ್ಯವು" ಇತ್ಯಾದಿ ವಿಷಯಗಳನ್ನಲ್ಲದೆ "ಸಾರ್ವಜನಿಕ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ, ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯವೇ ಅರುಣೋದಯವು. ಆ ಗ್ರಂಥಾಲಯವು ಯಾವ ಯಾವರೀತಿಯ ಪುಸ್ತಕಗಳಿಂದ ತುಂಬಿರಬೇಕು? ಬಡವರಿಗೂ, ಹುಡುಗಾರರಿಗೂ, ಬೇರೆ ಕೆಲಸಗಲ್ಲಿ ಮುಳುಗುತ್ತಿದ್ದವರಿಗೂ ಓದುಬರಹದಲ್ಲಭಿರುಚಿಯನ್ನು ಉಂಟು ಮಾಡುವುದು ಹೇಗೆ? ಗ್ರಂಥಾಲಯದ ಪುಸ್ತಕಗಳು ಹಾಳಾಗದಂತೆ, ಕಾಣೆಯಾಗದಂತೆ, ದೊಡ್ಡವರಿಂದ ಸಹಾಯವಾಗುವಂತೆ, ಎಲ್ಲರೂ ಓದುವಂತೆ ಅವನ್ನು ನಡೆಯಿಸುವುದು ಹೇಗೆ?"—ಇವೆ ಮುಂತಾದುವುಗಳಲ್ಲಿ ಆ ಉಪಾಧ್ಯಾಯರು ಕಲಿತು ತೇರ್ಗಡೆಗೊಳಬೇಕು. ಈಗಿನ "ಟ್ರೈನಿಂಗ್‌ಸ್ಕೂಲ್" ಗಳಿಂದ, ಕೃತಾರ್ಥರಾಗಿ ಹೊರಟುಹೋಗುವವರೊಳಗೆ ಗ್ರಂಥಾಲಯಜ್ಞಾನದ "ಶ್ರೀಬಳ್ಳಿ"ಯನ್ನು ಬರೆದವರೂ ಇಲ್ಲವೆಂದು ತೋರಿದುದರಿಂದ ಹೀಗೆ ಹೇಳಬೇಕಾಯಿತು.

ಒಂದು ಗ್ರಾಮದೊಳಗೆ ಒಂದು ಹುಡುಗರ ಸಾಲೆ, ಇನ್ನೊಂದು ಹುಡುಗಿಯರ ಸಾಲೆ; ಹೀಗೆ ಎರಡು ಸಾಲೆಗಳಿರಬೇಕು. ಹಾಗೆ ನೆಲೆಗೊಂಡು ಅವುಗಳೊಡನೆ ಗ್ರಂಥಾಲಯಗಳೂ ಏರ್ಪಟ್ಟರೆ ಪ್ರತಿಯೊಂದು ಗ್ರಾಮವೂ ಏಳಿಗೆಯೊಂದುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ.

೪. ಅವುಗಳಂತಿರಲಿ. ಆಧುನಿಕ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಮಾಡಿ ರಾಷ್ಟ್ರೀಯಭಾವನೆಯ ಸವಿಗಂಡ ಉತ್ಸಾಹಿಗಳಾದ ಕೆಲಕೆಲವು ತರುಣರು ಈ ಗ್ರಂಥಾಲಯಸ್ಥಾಪನೆಯಲ್ಲಿ ಪ್ರಯತ್ನಿಸಬಹುದು. ಮಾತ್ರವಲ್ಲ; ಮುಚ್ಚಂಜೆಯ ನಕ್ಷತ್ರಗಳಂತೆ ಅಂಥವರ ಪ್ರಯತ್ನಗಳು ಹಳ್ಳಿಗಳೊಳಗೂ ಮಿನುಗತೊಡಗಿದ್ದಾವೆ. ಅಂಥವರ ನಿಸ್ವಾರ್ಥಬುದ್ಧಿಯ ದೇಶಹಿತ ಕಾರ್ಯವೆಂಬುದು, ಈ ಗ್ರಂಥಾಲಯ ಸ್ಥಾಪನಾಕಾರ್ಯದ ಅಡಿಗಟ್ಟಿನಂತಾಗುವುದು. ಅದರಿಂದ, ಗ್ರಂಥಾಲಯಸ್ಥಾಪಕರು, ಮೇಲೆ ಹೇಳಿದ್ದ ತರುಣರನ್ನು ತಮ್ಮ ಮಾರ್ಗಕ್ಕೆ ಇಳಿಸಿಕೊಳ್ಳುವುದು ಅತ್ಯವಶ್ಯವು.

೫. ಪೂರ್ವಕಾಲದ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಈ ರೀತಿಯ "ಪುಸ್ತಕ ಭಂಡಾರ" ಅಥವಾ "ಗ್ರಂಥಾಲಯ"ದ ಪದ್ಧತಿಯೇ ಇರಲಿಲ್ಲ. ಅದರಿಂದ ಈ ಹೊಸಪ್ರಯತ್ನವೂ ಸಾಗಲಾರದು" ಎಂದು ಹೇಳುವ ಪೌರಾಣಿಕರು ಈಗಿನ ಕಾಲದಲ್ಲಿ ಇರಲಿಕ್ಕಿಲ್ಲವೆಂದು ಎದೆದಟ್ಟಿ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಅಂಥವರಿದ್ದರೆ ಅವರಿಗಾಗಿ ಇಷ್ಟು ಹೇಳಿದರೆ ಸಾಕು.

"ಮೊದಲಿದ್ದುದೇ ಈಗಲೂ ನಡೆಯುತ್ತಿರಬೇಕು" ಎಂದರೆ, ಅದು ಹುಡುಗಾಟಕೆಯ ನುಡಿಗಿಂತಲೂ ಅತ್ತತ್ತವಾದೀತು. ಮೊದಲಿನವರೆಲ್ಲ ಈ ಹೊತ್ತೂ ಜೀವಿಸಿಕೊಂಡೆ ಇರುತ್ತಾರೇನು? ಮೊದಲಿನ ಆಚಾರ ವ್ಯವಹಾರಾದಿಗಳಾದರೂ ಆ ಪೂರ್ವಕಾಲದಂತೆಯೆ ಈಗಲೂ ಇದ್ದಾವೆಯೆ? ಎಂದೂ ಇರಲಾರವು. ಹಾಗಿದ್ದರೆ, ಅವಿರುವುದನ್ನು "ಮೃತಜನಾಂಗ" ವೆನಬೇಕಲ್ಲದೆ "ಜೀವಜ್ಜನಾಂಗ" ವೆನಲಾಗುವುದಿಲ್ಲ. ಜೀವವಿರುವ ವ್ಯಕ್ತಿಯಲ್ಲಿ ಹೇಗೆ ಬಾಲ್ಯಾದ್ಯವಸ್ಥೆಗಳು ಒಂದರ ಮೇಲೊಂದು ಏರ್ಪಡುತ್ತವೆಯೋ ಹಾಗೆ, ಜೀವಜ್ಜನಾಂಗದಲ್ಲಿಯೂ ಆಚಾರಾದಿಗಳು ಬದಲಾಗುತ್ತಿರುವುದು ಪ್ರಕೃತಿ. ಬದಲಾಗುವುದೆಂದರೆ, ನಮ್ಮಲ್ಲಿದ್ದ ಒಳ್ಳೆಯದನ್ನೆಲ್ಲ ಬಿಟ್ಟು ಅನ್ಯರದಕ್ಕೆ ಸೆರಗೊಡ್ಡುವುದೆಂಬಲ್ಲ; ನಮ್ಮಲ್ಲಿದ್ದ ಒಳ್ಳೆಯ ಪದ್ಧತಿಗಳನ್ನು ಮತ್ತಷ್ಟು ಅಂದವಾಗಿ ನೆಲೆಗೊಳಿಸಿ ಬೇರೆಯವರಲ್ಲಿರುವ ಒಳ್ಳೆಯದನ್ನು ಮಾತ್ರ ಸ್ವೀಕರಿಸುವುದು. ಅದನ್ನೇ, ಬಲ್ಲವರು ಬದಲಾವಣೆಯೆಂದು ಹೇಳುವುದು.

ನಮ್ಮಯಾದರೂ ಅನಾದಿ ಕಾಲವೊದಲ್ಗೊಂಡು ಈ ಪುಸ್ತಕ ಭಂಡಾರ ಕ್ರಮ ವಿದ್ದಿತೆಂಬುದನ್ನು ಬರೆದಿಟ್ಟ ಚರಿತ್ರೆಗಳಿಂದಲೇ ತಿಳಿಯಬೇಕಾಗಿಲ್ಲ. ಕಣ್ಣನ್ನು ತೆರೆದಿಟ್ಟರೆ, ಅನೇಕ ಗ್ರಂಥನಿರ್ಮಾತೃಗಳ, ಕವಿಪುಂಗವರ, ಹೆಸರುಗಳೊಡನೆ ಸದುದ್ದೇಶಗಳೊಡನೆ, ಗೆದ್ದಲೆಹಿಡಿದು ಮಣ್ಣಾಗುತ್ತಿರುವ ಹಳೆಯ ಎಷ್ಟೋಗ್ರಂಥಾಲಯಗಳನ್ನು ಈಗಲೂ ಕಣ್ಣೀರುಸುರಿಸುತ್ತ ನೋಡಬಹುದು. ಗೆದ್ದಲೆಗಳ ಅತ್ಯಾಚಾರಕ್ಕಾಗಿ ಕಣ್ಣೀರುಸುರಿಸುವುದಲ್ಲ. ಒಂದನ್ನೂ ಅರಿಯದ ಆಹುಳುಗಳಾದರೂ ತಮ್ಮ ತಮ್ಮ ಸಂಸಾರದ ಉದರಂಭರಣೆಗಾಗಿ ಹಾಗೆಮಾಡುವುದರಲ್ಲಿ ತಪ್ಪೇನು? ಮನುಷ್ಯರೆಂದೆನಿಸಿ ಕೊಂಡಿದ್ದು, ಹಣಕ್ಕಾಗಿ ಮಗಳನ್ನು ಮಾರುವವರಂತಿರುವ ಆ ಆಚಾರಪ್ರಿಯರಾದ ಹಳೆಯ ಪುಸ್ತಕ ಭಂಡಾರಗಳನ್ನಿಟ್ಟುಕೊಂಡವರ ತಪ್ಪಿಗಾಗಿ ಕಣ್ಣೀರುಸುರಿಯುತ್ತದೆ. ಹೀಗೆ ಬರೆದುದನ್ನರಿತು ಆ ಪುರಾಣಪ್ರಿಯರು ಹುಬ್ಬುಗಂಟಿಕ್ಕಿ ಕೋಪಗೊಂಡರೂ ಸರಿ ; ತಮ್ಮ ವಶದಲ್ಲಿರುವ ಆ ಪುಸ್ತಕಗಳು ಸಾರ್ವಜನಿಕೋಪಯೋಗಕ್ಕಾಗಿ ದೊರೆವಂತೆ ಪ್ರಯತ್ನಪಟ್ಟರೆ ನಮ್ಮ ಕೃತಜ್ಞತಜ್ಞತೆಯನ್ನೊಪ್ಪಿಸಬಹುದು.

೬. ಅದೆಲ್ಲ ಹೋಗಲಿ. ಗ್ರಂಥಾಲಯಗಳನ್ನು ನಡೆಯಿಸುವವರು ಇನ್ನೂ ಅನೇಕ ರೀತಿಯಲ್ಲಿ ಜ್ಞಾನೋತ್ತೇಜಕಕಾರ್ಯಗಳನ್ನು ಮಾಡಬಹುದು. ವಿದ್ಯಾದಶಮಿಯೆಂದರೆ ನಮ್ಮಲ್ಲಿ ಅತಿಪವಿತ್ರವಾದ ಹಬ್ಬವು. ಆ ಸಮಯದಲ್ಲಿ ಬಲ್ಲವರ ವ್ಯಾಖ್ಯಾನಗಳನ್ನೂ, ಯೋಗ್ಯವಾದ ಹರಿಕಥೆಗಳನ್ನೂ, ಗ್ರಂಥವಾಚನಗಳನ್ನೂ ಮಾಡಿಸಬಹುದು. ಈಗ ಕೆಲವೆಡೆಗಳಲ್ಲಿ ಆದಷ್ಟುಬೇಗನೆ, ಆ ಸರಸ್ವತೀಪೂಜೆಯ ಶಾಸ್ತ್ರವನ್ನು ಮುಗಿಸಿ ಆ ಪುರೋಹಿತರನ್ನೂ ಕೂಡಿಸಿಕೊಂಡು ರಾತ್ರಿಯೂ ಹಗಲೂ ಇಸ್ಪೇಟನ್ನಾಡಿ ಕೃತಾರ್ಥರಾಗುವವರೂ ಇದ್ದಾರೆ. ಓದುವುದು ಶಾಸ್ತ್ರ, ಇಕ್ಕುವುದು ಗಾಳ ಎಂಬುದಕ್ಕೆ ದೃಷ್ಟಾಂತವು ಬೇರೇಕೆ ? ಇದರಿಂದ ಹಿರಿಯಕ್ಕನ ಚಾಳಿ ಮನೆಮಕ್ಕಳಿಗೆಲ್ಲ" ಎಂಬಂತೆ ಮುಂದಾಳುಗಳೆನಿಸಿ ಕೊಂಡವರ ನಡತೆಯೆ ಹಿಂದಾಳುಗಳಿಗೂ ರುಚಿಸಿ ಊರೇ ಕೆಟ್ಟುಹೋದೀತು. ಬೇರೇನೂ ಕೆಲಸಗಳಿಲ್ಲದೆ ಮೊದಮೊದಲು ಆಲಸ್ಯನಿವಾರಣೆಗಾಗಿ ತಲೆಯಿಕ್ಕುವ ಮೇಲೆಹೇಳಿದಂತಹ ಕೆಟ್ಟಚಾಳಿಗಳನ್ನು ಹೋಗಾಡಿಸುವಂತೆ ಪ್ರಯತ್ನಿಸಬಹುದು. ಉತ್ತಮವಾದ ಕೆಲಸಗಳನ್ನು ತಿಳಿಸಿ ಹುರುಪುಗೊಟ್ಟರೆ ಸ್ವಾಭಾವಿಕವಾಗಿ ಆ ದುರಭ್ಯಾಸಗಳು ಹಗಲಿನ ಗೂಬೆಗಳಂತೆ ಕಂಗಾಣದಾಗುತ್ತವೆ. "ಸಾಧಿಸಿದರೆ ಸಬಳ ನುಂಗಬಹುದು" ಎಂಬುದು ಸಾವಿರಕ್ಕೇಕೆ ? ಲಕ್ಷಕ್ಕೊಂದು ಮಾತು "ಕಾವೇರಿಯಿಂದಮಾ ಗೋದಾವರಿ ವರಮಿರ್ದ" ಕನ್ನಡನಾಡವರ ಜ್ಞಾನವೆಂಬುದು ಹಿಂದಣ ಕಾಲದಲ್ಲಿ ಹೇಗಿತ್ತೆಂಬುದನ್ನು ೯ ನೆಯ ಶತಮಾನದ "ಕವಿರಾಜಮಾರ್ಗ" ಕಾರನ ಈ ಮಾತಿನಿಂದ ಗೊತ್ತಾಗಬಹುದು.

> "ಕುಱಿತವರಲ್ಲದೆ ಮತ್ತಂ
> ಪೆಱರುಂ ತಂತಮ್ಮ ನುಡಿಯೊಳೆಲ್ಲಂ ಜಾಣರ್
> ಕಿಱುವಕ್ಕಳುಮಾ ಮೂಗರು
> ಮಱಿಪಲ್ಕಱಿವರ್ ವಿವೇಕಮುಂ ಮಾತುಗಳಂ."

ಈ ಮಾತು ಪುಸ್ತಕದಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ, ಕನ್ನಡಿಗರೆಲ್ಲರ ಪುಸ್ತಕದಲ್ಲಿಯೂ ಹೊಕ್ಕು, ಪ್ರಕೃತ ಮದ್ರಾಸಿನಲ್ಲಿ ಪ್ರಯತ್ನಿಸುತ್ತಿರುವ ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯ ಪ್ರಚಾರಕರಿಗೆ ಕೈಲಾಗುವ ಸಹಾಯವನ್ನು ಮಾಡಿಸಲಿ. "**विद्याविहीनः पशुः**."

ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗತಕ್ಕ

ಗ್ರಂಥಾಲಯಗಳೇ ಗ್ರಾಮಾಂತರಗಳ ಮತ್ತು
ದೇಶದ ಪುನರುಜ್ಜೀವನದ ಮೂಲಸಾಧನವು.

ಮದರಾಸು ವಿಶ್ವ ವಿದ್ಯಾಲಯದ ಕನ್ನಡ ರೀಡರ್
ಎ. ವೆಂಕಟರಾಯರ ಲೇಖನ

ಗ್ರಾಮಾಂತರಗಳ ಪುನರುಜ್ಜೀವನವಾಗಬೇಕು, ಜನರಲ್ಲಿ ಜ್ಞಾನಪ್ರಸಾರ ವಾಗಬೇಕು. ಜನರು ಲೋಕಹಿತೈಷಿಗಳಾಗಿ ಕಾರ್ಯಭಾಗಗಳನ್ನು ವಹಿಸಬೇಕು. ದೇಶಾಭಿಮಾನವುಳ್ಳವರಾಗ ಬೇಕು." ಎಂಬ ಮಾತುಗಳೇನೋ ಎಡೆಬಿಡದೆ ಎಲ್ಲೆಲ್ಲಿಯೂ ಕೇಳಿಸುತ್ತಲೇ ಇವೆ. ಅದಕ್ಕಾಗಿ ಸಲಹೆಗಳೆಷ್ಟೋ ಮುಂದೆ ಬರುತ್ತಲೇ ಇವೆ. ಚರ್ಚೆಗಳೂ ನಡೆಯುತ್ತಲೇ ಇವೆ. ಆದರೆ ಹೀಗಾಗಲು ಕಾರಣವೇನು ? ಈ ಮೊದಲು ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಜೀವಕಳೆಯಿದ್ದಿತೇ ? ನಮ್ಮ ಪೂರ್ವಜರು ಕೇವಲ ಕರ್ತವ್ಯ ಮೂಢರಾಗಿದ್ದರೇ ? ಲೋಕಹಿತಕ್ಕಾಗಿ ತನುಧನಮನಗಳನ್ನರ್ಪಿಸಿದ ಮಹನೀಯರು ಅವತರಿಸಿರಲಿಲ್ಲವೇ? ಲೌಕಿಕವ್ಯವಹಾರ ಧುರಂಧರರು ಉಜ್ವಲ ವಾದ ಆದರ್ಶಗಳನ್ನಿತ್ತು ಕಾರ್ಯ ನಿರ್ವಾಹವನ್ನು ಮಾಡಲಿಲ್ಲವೇ? ಈ ಸುಗುಣಗಳೆಲ್ಲವೂ ಈಗ ಮಾಯವಾಗಿರಲು ಕಾರಣವೇನು? ಜನರಲ್ಲಿ ಈ ಗುಣಗಳು ಪುನಃ ಅಂಕುರಿಸಲು ಮಾಡತಕ್ಕ ಉಪಾಯಗಳಾವುವೆಂಬುದನ್ನು ಭಾರತೀಯನೆನಿಸಿಕೊಳ್ಳುವ ಪ್ರತಿಯೊಬ್ಬನೂ ಸೂಕ್ಷ್ಮವಾಗಿ ವಿಚಾರಮಾಡತಕ್ಕ ವಿಷಯವಾಗಿದೆ.

ಗ್ರಾಮಾಂತರಗಳ ಪುನರುಜ್ಜೀವನವು ಒಂದೇ ವಿಧದಿಂದ, ಸರ್ವತೋಮುಖ ವಾಗಿ ನಡೆಯತಕ್ಕುದಾಗಿದೆ. ಗ್ರಾಮಾಂತರಗಳ ಪುನರುಜ್ಜೀವನಕ್ಕೂ ರಾಷ್ಟ್ರೀಯ ಪುನರುಜ್ಜೀವನಕ್ಕೂ ನಿಕಟಸಂಬಂಧವಿದೆ. ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿನ ರೈತರ ಸ್ಥಿತಿಯು ಕೇವಲ ದುಸ್ಥಿತಿಯೇ, ಅಜ್ಞಾನವೊಂದುಕಡೆ, ಋಣಭಾರವು ಮತ್ತೊಂದುಕಡೆ. ಕಾಯಿಕಶಕ್ತಿಯು ದಿನೇದಿನೇ ಕುಂದುತ್ತಿರುವುದು. ಜೀವಿತದಲ್ಲಿ ಸುಖಸಂತೋಷಗಳೇ ತೋರವು. ಹಳ್ಳಿಗಳಲ್ಲಿನ ಜನರಲ್ಲಿರುವ ಈ ಕೊರತೆಗಳನ್ನು ದೂರಪಡಿಸಿ, ಅವರು ಸುಖಿಗಳಾಗಿರುವಂತೆ ಮಾಡುವುದೇ ನಮ್ಮ ಕರ್ತವ್ಯವಾಗಿರಬೇಕು. ಇದಕ್ಕೆ ಸರ್ವತೋಮುಖವಾದ ಎಡೆಬಿಡದ ಸಾಹಸ ಪ್ರಯತ್ನಗಳು ಅತ್ಯಗತ್ಯವು. ವ್ಯವಸಾಯ

ಮಾರ್ಗಗಳ ಸುಧಾರಣೆಯಿಂದ ಜನರಲ್ಲಿ ಆರ್ಥಿಕ ಸಂಪತ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸಬೇಕು. ಪರಸ್ಪರ ಸಹಕಾರ ಸಂಘಗಳ ಮೂಲಕ ಅವರ ಋಣಭಾರಗಳನ್ನು ತೊಲಗಿಸ ಬೇಕು, ರೈತನಲ್ಲಿಗೆ ಬಂದು ಆತನನ್ನು ಮಾತಿನಿಂದ ಮಂಕು ಮರುಳುಮಾಡಿ, ಇತ ರರು ಅನ್ಯಾಯವಾದ ಲಾಭವನ್ನು ಪಡೆಯದಂತೆ, ಆತನಿಗೆ ಲೋಕವ್ಯವಹಾರ ಜ್ಞಾನವನ್ನೂ, ಉಪಯುಕ್ತವಾದ ಆಧುನಿಕ ವಿಜ್ಞಾನವನ್ನೂ ತಿಳಿಸಿಕೊಡಬೇಕು. ರೈತನು ಮಿತವ್ಯಯಿಯೂ ಪರಿಶ್ರಮಿಯೂ ಆಗಿರುವಂತೆ ಮಾರ್ಗಗಳನ್ನು ಹೇಳಿಕೊಡ ಬೇಕು. ಆಯಾ ಕಾಲಗಳಲ್ಲಿ ಕೃಷಿಕಾರ್ಯಗಳು ಮುಗಿದಮೇಲೆ, ಉಳಿದ ಹೊತ್ತಿನಲ್ಲಿ ಮನೆಯ ಮುಂದೆಯೇ ಇದ್ದು ನಡೆಯಿಸ ಬಹುದಾದ ವೃತ್ತಿಗಳನ್ನು ಕೈಕೊಳ್ಳುವಂತೆ ಮಾಡಬೇಕು. ಇದರಿಂದ ರೈತನ ಆರ್ಥಿಕ ಸಂಪತ್ತಿಯು ಹೆಚ್ಚಿ, ಸುಖಜೀವನದ ಕಡೆಗೆ ಆಸೆಯೂ ಆತನಲ್ಲಿ ತಲೆದೋರುವುದು. ಹಸಿವಿನಿಂದ ಬಳಲುತ್ತಿರುವವನಿಗೆ ಅನ್ನವಿಡದೆ, ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ, ಲೋಕಾನುಭವ ಜ್ಞಾನ, ಧರ್ಮಶ್ರವಣಗಳಿಂದ ಉಪಯೋಗವಾಗಲಾರದು. ಗ್ರಾಮಾಂತರಗಳ ಆರೋಗ್ಯ ಮತ್ತು ದಾರಿಗಳನ್ನು ಉತ್ತಮರೀತಿಗೆ ತರಲೇಬೇಕು ಮೇಲೆ, ಹೇಳಿದ ರೀತಿಯಿಂದ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಒಂದು ವಿಧವಾದ ಶಕ್ತಿಯನ್ನು ನೆಲೆಗೊಳಿಸಿ, ನವೀನ ಜೀವನವನ್ನೇ ಏರ್ಪಡಿಸುವು ದಕ್ಕೆ ಪ್ರಯತ್ನಪಡಬೇಕು. ಇದಾಗದಿದ್ದರೆ ಆವುದೂ ಸಾಧ್ಯವಿಲ್ಲ.

ಗ್ರಾಮಾಂತರಗಳ ರೈತರಲ್ಲಿ ಹರಡಿರುವ ಅಜ್ಞಾನ, ಮೂಢಭಾವನೆ, ವಿಪರೀತ ಭಾವನೆಗಳನ್ನು ನಿರ್ಮೂಲ ಮಾಡ ಬೇಕಾದರೆ ಸರಿಯಾದ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣವು. ದೊರೆಯಬೇಕು. ಅದು ಎಲ್ಲರಿಗೂ ದೊರೆಯುವಂತಿರಬೇಕು. ಇದಲ್ಲದೆ, ಆ ಬಾಲ ವೃದ್ಧರಿಗೂ ಹಿತಕರವಾದ ಮತ್ತು ಯೋಗ್ಯವಾದ ಆದರ್ಶಗಳಿಂದ ಕೂಡಿದ ಸಕ್ರ ಮವಾದ ಜ್ಞಾನಪ್ರಸಾರವೂ ಇದರೊಂದಿಗೆ ನಡೆಯುತ್ತಲೇ ಇರಬೇಕು. ಇದರ ಫಲಿ ತಾಂಶವು ಕಾಲಕ್ರಮದಿಂದ ತಿಳಿಯಬೇಕೇ ಅಲ್ಲದೆ, ಸದ್ಯಃ ಫಲಕಾರಿಯಲ್ಲ. ಓದು, ಬರಹ, ಲೆಕ್ಕಗಳನ್ನು ಮಾತ್ರ ಹೇಳಿಕೊಡುವ ಈಗಿನ ಹಳ್ಳಿಯ ಪಾಠಶಾಲೆಗಳು ಈ ತೆರದ ವಿದ್ಯಾಪ್ರಸಾರಕ್ಕೆ ವಿಶೇಷವಾಗಿ ಉಪಕಾರಿಯಾಗಲಾರವು. ಏಕೆಂದರೆ ಅಲ್ಲಿರತಕ್ಕ ದೊಡ್ಡವರಲ್ಲಿ ಇದರ ಕುರಿತು ನಂಬುಗೆಯು ಕಡಿಮೆ. ಚಿಕ್ಕವರಲ್ಲಿ ವಿದ್ಯಾ ವ್ಯಾಸಂಗವು ಸಾಂಗವಾಗಿಯೂ ಸಕ್ರಮವಾಗಿಯೂ ನಡೆಯ ಬೇಕಾದರೆ ಅಲ್ಲಿಯ ದೊಡ್ಡವರಿಗೂ ಜ್ಞಾನಾರ್ಜನೆಯಲ್ಲಿ ಆಸಕ್ತಿಯನ್ನುಂಟುಮಾಡಿ ಕೊಡಬೇಕು ಕಥಾ ಪ್ರಸಂಗ—ಹರಿಕೀರ್ತನೆ—ಪುರಾಣಶ್ರವಣ — ನಾಟಕ ಮೊದಲಾದುವುಗಳಿಂದ ಭಾರತೀಯರ ಉತ್ತಮ ಆದರ್ಶಗಳನ್ನು, ಸಿನೆಮಾ, ಮಾಯಾಲಾಂದ್ರ, ಚಿತ್ರ ಪ್ರದ ರ್ಶನ—ಭಾಷಣ, ಮೊದಲಾದುವುಗಳಿಂದ ಆಧುನಿಕ ವಿಜ್ಞಾನ ಪ್ರಸಾರವನ್ನೂ

ಮಾಡಿಕೊಡಬೇಕು. ಇದಕ್ಕಾಗಿ ನಮ್ಮಲ್ಲಿರತಕ್ಕ ಸಮರ್ಥರಾದ ದೊಡ್ಡ ಮನುಷ್ಯರು ಆದರದಿಂದ ನೆರವಾಗಬೇಕು. ದೇಶಭಾಷೆಗಳಲ್ಲಿ ಇಂತಹ ಜ್ಞಾನವನ್ನೊಳಕೊಂಡ ಚಿಕ್ಕ ಪುಸ್ತಕಗಳನ್ನು ಒಂದಾಣೆಗೋ ಅಥವಾ ಕೊಂಡುಕೊಳ್ಳಲಾರದವರಿಗೆ ಬೆಲೆಯಿಲ್ಲದೆಯೋ ದೊರೆವಂತೆ ಮಾಡಿಕೊಡಬೇಕು. ಇದೇ ಗ್ರಾಮಾಂತರಗಳ ಗ್ರಂಥ ಸಂಗ್ರಹದ ಮೂಲವು. ರೈತರನ್ನು ಅಕ್ಷರಜ್ಞರನ್ನಾಗಿ ಮಾಡುವ ವಿದ್ಯೆಮಾತ್ರವಲ್ಲದೆ ಜ್ಞಾನ ಸಂಪನ್ನರನ್ನಾಗಿ ಮಾಡುವ ಧರ್ಮಶ್ರವಣ, ಪುರಾಣಶ್ರವಣ, ಕೀರ್ತನೆ—ಭಜನೆ—ಕಾಲಕ್ಷೇಪಗಳೂ ಅತ್ಯಗತ್ಯವಾಗಿವೆ—ಆದುದರಿಂದ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ತಕ್ಕ ಜ್ಞಾನಬೋಧೆಯನ್ನೂ ಪ್ರಸಾರವನ್ನೂ ಮಾಡಿಕೊಡುವ ಅತ್ಯುಪಯುಕ್ತವಾದ ಪುಸ್ತಕಗಳನ್ನು ಶೇಖರಿಸಿಡಬೇಕು. ಇಂತಹ ಗ್ರಂಥಸಂಗ್ರಹಗಳನ್ನು ಎಡೆಬಿಡದೆ ಕಾದುಕೊಂಡು ವಿವೇಚನಾ ಪೂರ್ವಕವಾಗಿ ಅದನ್ನು ವೃದ್ಧಿಗೊಳಿಸುತ್ತ, ಹಳ್ಳಿಯಜನರಲ್ಲಿ ಯೋಗ್ಯವಾದ ಜ್ಞಾನಪ್ರಸಾರವನ್ನುಂಟುಮಾಡಿಕೊಡುವ ಯೋಗ್ಯರೂ ಉತ್ಸಾಹಿಗಳೂ ಈ ಮಹಾಕಾರ್ಯಕ್ಕೆ ಈಗಲೇ ಬೇಕಾಗಿದೆ. ನಿರುದ್ಯೋಗದ ಸಮಸ್ಯೆಯಲ್ಲಿ ಬಿದ್ದು ನರಳುತ್ತಿರುವ ನಮ್ಮ ಸುಶಿಕ್ಷಿತ ತರುಣರಿಗೆ ಇದು ಒಂದು ಹೊಸದಾರಿಯೇ ಆಗಿದೆ.

ಹೀಗೆಲ್ಲಮಾಡಿದುದರಿಂದಲೇ ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳಲ್ಲಿನ ರೈತರ ಅಜ್ಞಾನವು ತೊಲಗಿ, ಆರ್ಥಿಕ ಸಂಪತ್ತಿಯು ಹೆಚ್ಚಿ, ಅವರ ಜೀವಿತದಲ್ಲಿನ ಸುಖಸಂತೋಷಗಳು ದಿನದಿನಕ್ಕೆ ವರ್ಧಿಸುತ್ತಿರುವುವು. ಆಗತಕ್ಕುದೆಲ್ಲ ಅಲ್ಲಿ ನಡೆದೇ ಇದೆ. ನಮ್ಮಲ್ಲಿ ಮಾತ್ರ ಬರಿಯ ಗುಲ್ಲು ಹೊರತು ಮತ್ತಾವುದೂ ನಡೆದಿರುವುದಿಲ್ಲ. ನಮ್ಮೂರ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ದೇವಾಲಯಗಳೂ ಗ್ರಾಮಚಾವಡಿಗಳೂ ಇವೆ. ಅಲ್ಲಿ ಗ್ರಂಥ ಸಂಗ್ರಹಗಳನ್ನಿಡಬಹುದು ಭಜನೆ— ಭಾಷಣ — ಕೀರ್ತನೆಗಳನ್ನು ಅಲ್ಲಿ ಜರುಗಿಸಬಹುದು.

ಹಳ್ಳಿಗಳಲ್ಲಿ ರೈತರ ಆರ್ಥಿಕ ಸಂಪತ್ತಿಯು ಹೆಚ್ಚಿ, ಋಣಬಾಧೆಯು ತಗ್ಗಿ, ಆರೋಗ್ಯವು ಚೆನ್ನಾಗಿದ್ದು, ಊರಿಂದೂರಿಗೆ ಹೋಗುವ ದಾರಿಗಳು ಸುಗಮವಾಗಿದ್ದು, ಸರಿಯಾದ ಜ್ಞಾನಪ್ರಸಾರದಿಂದ ಅಜ್ಞಾನವು ದೂರವಾದಲ್ಲಿ, ಇತರ ಅನುಕೂಲತೆಗಳೆಲ್ಲವೂ ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ ಸಿದ್ಧಿಸುವುವು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಕೂಡ ತಾವು ವಿದ್ಯಾವಂತರು, ತಾವು ಸಮರ್ಥರು, ತಾವು ಲೋಕೋಪಕಾರ ದಕ್ಷರು ಎಂದು ಹೇಳುವ, ಅಥವಾ ಹೇಳಿಸಿಕೊಳ್ಳುವ ದೊಡ್ಡ ಮನುಷ್ಯರು ಮಾರ್ಗದರ್ಶಿಗಳಾಗಿಯೇ ಇರತಕ್ಕುದು. ಇವರು ಗ್ರಾಮಾಂತರಗಳ ಜನರ ಹೃದಯವಿನ್ನಾಕ

ಷ್ಠಿಸಿ, ಅವರ ಸೌಹಾರ್ದವನ್ನು ಹೊಂದಿ, ಅವರಲ್ಲಿ ಬಹುಕಾಲದಿಂದಲೂ ನೆಲಸಿರುವ ಉದಾಸೀನ ಭಾವವನ್ನೂ ತೂಷ್ಣೀಭಾವವನ್ನೂ ದೂರಮಾಡಿ, ಅವರು ತಮ್ಮ ಉನ್ನತಿಗೂ ದೇಶದ ಉನ್ನತಿಗೂ ಮಾಡಬೇಕಾದ ಕಾರ್ಯಗಳ ಕುರಿತು ಅವರಲ್ಲಿ ಜಾಗೃತಿಯನ್ನುಂಟು ಮಾಡಬೇಕು. ಜಾಗೃತಿಯನ್ನುಂಟುಮಾಡಿ, ಅವರೂ ಮನುಷ್ಯರು, ಪೌರುಷಯುಕ್ತರು, ಕಾರ್ಯದಕ್ಷರು, ಕರ್ತವ್ಯ ಪರಾಯಣರೆಂಬುದನ್ನು ಉದ್ಬೋಧಿಸಬೇಕು. ಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಸಕಲ ವಿಷಯಗಳಲ್ಲಿಯೂ, ಗ್ರಾಮ ಪಂಚಾಯತಿಗಳನ್ನೇರ್ಪಡಿಸಿಕೊಂಡು, ಅವುಗಳ ಮೂಲಕ ತಮ್ಮ ಏಳಿಗೆಯನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳುವಂತೆ ಹೇಳಿಕೊಡಬೇಕು. ಅವರು ಸರ್ವಕಾರ್ಯಗಳಲ್ಲಿಯೂ ಒಟ್ಟು ಕೂಡುವಂತೆಮಾಡಿ ಪ್ರಜಾಧರ್ಮವನ್ನು ನೆರವೇರಿಸುವಂತೆ ಧೈರ್ಯೋತ್ಸಾಹಗಳನ್ನು ಅವರಲ್ಲಿ ಆಗಾಗ ತುಂಬುತ್ತಿರಬೇಕು. ಆಗತಾನೇ, ಎಲ್ಲರಲ್ಲಿಯೂ, ತಾನು, ತನ್ನದು, ತನ್ನ ಕರ್ತವ್ಯ, ಎಂಬ ಅಖಂಡವಾದ ಆನಂದವುಂಟಾಗುವುದು. ಇದರಿಂದಲೇ ದೇಶೋದ್ಧಾರವಾಗುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

ಪುಸ್ತಕಾಲಯ ಪ್ರಚಾರ

ಬಿ ಸೀತಾರಾಮರಾವ್, ಎಡ್ವೋಕೇಟ್, ಮದ್ರಾಸ್, ಲೇಖಕ .

ಪುಸ್ತಕಾಲಯಪ್ರಚಾರ ವೆನ್ನುವದರ ಬದಲಾಗಿ ಪುಸ್ತಕಾಲಯಾದಿ ಪ್ರಚಾರವೆಂದರೆ ಒಳ್ಳೆಯದಿತ್ತು. ಮಹಾಜನಶಿಕ್ಷಣ ಪ್ರಚಾರವೆಂದರೆ ಮತ್ತು ಒಳ್ಳೆಯದಿತ್ತು ಯಾಕೆಂದರೆ ಇದರ ಉದ್ದೇಶವು ಕಾಲೋಚಿತವಾಗಿ ಮಹಾ ಜನಶಿಕ್ಷಣದ ವಿಧಾನಗಳನ್ನು ಪ್ರಚಾರಕ್ಕೆ ತರೋಣವೇ. ಅಂಥ ಅನೇಕ ವಿಧಾನಗಳಲ್ಲಿ ಪುಸ್ತಕಾಲಯವು ಒಂದು ವಿಧಾನವಾಗಿದೆ. ಅದು ಪ್ರಾಮುಖ್ಯ ವಿಧಾನ ವೆನ್ನುವದು ಕೂಡಾ ಅಸಾಧ್ಯ. ಇವಕ್ಕೆಲ್ಲಾ ನವಯುಗದ ಸುಧಾರಣೆಕೆಯೇ ಕಾರಣವೆಂದರೆ ನಂಮ ಪೂರ್ವೀಕರಿಗೆ ಅನ್ಯಾಯಮಾಡಿದಂತಾದೀತು. ಪೂರ್ವದಲ್ಲೂ ಯಿಂಥವಿಧಾನಗಳು ಪ್ರಚಾರದಲ್ಲಿದ್ದುವು. ಸಂಕಲ್ಪತಃ ಅವುಗಳ ಪ್ರಾಮುಖ್ಯ ಉದ್ದೇಶಗಳೇನೋ ಬೇರೆ ಎಂತ ತೋರಬಹುದು. ಆದರೆ ಅವು ಮಹಾಜನ ಶಿಕ್ಷಣವೇ ಫಲವಾಗಿ ಪರಿಣಮಿಸ ತಕ್ಕವುಗಳಾಗಿದ್ದವು. ಅವುಗಳಿಲ್ಲದಿದ್ದರೆ ಪುರಾತನ ವಿದ್ಯೆಗಳು ನಾಮಾವಶೇಷವಾಗಿ ಹೋಗುತ್ತಿದ್ದು ವೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಈ ವಿಧಾನಗಳ ನ್ಯೂನತೆಗಳನ್ನು ವಿಚಾರಿಸಿ ಅವುಗಳ ಸವಿೂಕರಣವನ್ನು ಕೂಡಾ ನಂಮ ಉದ್ದೇಶದಲ್ಲೊಂದಾಗಿ ನಾವು ಯಿಟ್ಟುಕೊಳ್ಳಬಹುದು

ನಂಮ ರಾಜ್ಯದಲ್ಲಿ ಪ್ರಚಾರದಲ್ಲಿದ್ದ ಅಂಥ ವಿಧಾನಗಳು ಯಾವವೆಂದರೆ. ಅಂದರೆ ಪ್ರಾಮುಖ್ಯ ವಿಧಾನಗಳು. ಯಾಜ್ಞಿಕ ಗೋಷ್ಠಿಗಳು—ತೀರ್ಥಕ್ಷೇತ್ರಗಳು—ಹರಿಕಥಾ ಕಾಲಕ್ಷೇಪಗಳು—ದೇವತಾ ಜಾತ್ರೆಗಳು—ಪುರಾಣಶ್ರವಣಗಳು—ಉಪನ್ಯಾಸಗಳು—ಪಂಡಿತಗೋಷ್ಠಿಗಳು.

ಮಹಾ ಉಪನಿಷತ್ ತಾತ್ಪರ್ಯಗಳು ಜನಕಾದಿ ಮಹಾರಾಜರ ಯಜ್ಞಗೋಷ್ಠಿಗಳಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟವೆಂಬುದು ಶ್ರುತಿಸಿದ್ಧವಾಗಿಯೇ ಉಂಟು: ರಾಮಾಯಣವು ಸಾಕೇತ ಪುರಾಧೀಶನಾದ ರಾಮಚಂದ್ರನ ಅಶ್ವಮೇಧ ಯಜ್ಞವಾಟಿಕೆಯಲ್ಲೂ ಮಹಾಭಾರತವು ಜನಮೇಜಯನ ಯಜ್ಞಶಾಲೆಯಲ್ಲೂ ಪುರಾಣಗಳು ನೈಮಿಶಾರಣ್ಯದಲ್ಲಿ ನಡದ ಶೌನಕಾದಿಗಳ ದೀರ್ಘ ಸತ್ರ ಸಮಾರಂಭದಲ್ಲೂ ಹೊರಬಿದ್ದಂತೆ ತಿಳಿದು ಬರುತ್ತದೆ. ಅನೇಕಪ್ರಸಿದ್ಧ ನಾಟಕಗಳು ರಾಜರ ವಸಂತೋತ್ಸವ ಕಾವೋತ್ಸವಾದಿ ಕಾಲಗಳಲ್ಲಿ ಪ್ರದರ್ಶಿಸಿದಂತೆ ತೋರಿಬರುತ್ತದೆ ಈ ಸಂದರ್ಭಗಳಲ್ಲಿ ನೆರೆಯುವ ವಿದ್ವತ್ ಗೋಷ್ಠಿಗಳ ಜ್ಞಾನವು ಸಾಮಾನ್ಯ ಜನರಲ್ಲಿ ಪಸರಿಸುವರೆ ಬೇಕಾದ

ಯುಕ್ತಿಗಳನ್ನೆಲ್ಲ ಪೂರ್ವೀಕರು ಮಾಡಿರುವಂತೆ ಕಾಣುತ್ತದೆ. ಈ ಉದ್ದೇಶದಿಂದಲೇ ವಿದ್ಯಾಪ್ರದರ್ಶನಗಳೂ ವಿವಾದಗಳೂ ಆ ಕಾಲಗಳಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದವು. ಮಹಾ ರಾಜರುಗಳು ಯೋಗ್ಯರಿಗೆ ಸಂಭಾವನೆಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದರು. ಮಹಾರಾಜರ ವರ್ತನೆಗಳನ್ನು ಅನುಸರಿಸಿ ಇತರರೂ ಯಥಾಶಕ್ತಿ ನಡೆಯುತ್ತಿದ್ದರು. ಬುದ್ಧಜಾತ್ರೆ ಗಳೂ ಲೋಕಶಿಕ್ಷಣೆಯ ಉದ್ದೇಶದಿಂದಲೇ ಪ್ರಾರಂಭವಾದಂತೆ ತೋರುತ್ತವೆ. ನಂತರದ ಆಸ್ತಿಕ ಜಾತ್ರೆಗಳೂ ಇದೇ ದೃಷ್ಟಿಯಿಂದ ಪರಿಕಲ್ಪಿಸಿರಬೇಕು. ಇದಕ್ಕೆ ಇಂನು ಕೂಡಾ ಆ ಕಾಲಗಳಲ್ಲಿ ನೆರೆಯುವ ವೇದಗೋಷ್ಠಿಗಳೂ ಗಾಯನ ಗೋಷ್ಠಿ ಗಳೂ ನಿದರ್ಶನವಾಗಿವೆ. ಈ ಜಾತ್ರೆಗಳನ್ನು ನವೀನ ಸುಧಾರಣೆಕೆಯ ದೃಷ್ಟಿ ಯಿಂದ ಸವಿೂಕರಿಸುವರೆ ಬಹಳ ಉಪಾಯಗಳಿವೆ.

ತೀರ್ಥಕ್ಷೇತ್ರಗಳ ಉದ್ದೇಶವೂ ಕೂಡಾ ಇದೊಂದಾಗಿರ ಬೇಕೆಂಬದಾಗಿ ನಿಸ್ಸಂದೇಹವಾಗಿ ಹೇಳಬಹುದು. ತೀರ್ಥಕ್ಷೇತ್ರಗಳೆಂದರೆ ಮಹಾ ಪುರುಷಸಂಸರ್ಗ ದಿಂದ ಪೂತವಾದ ಸ್ಥಳಗಳೋ ಅದ್ಭುತ ಶಿಲ್ಪಶಾಸ್ತ್ರ ವೈಚಿತ್ರ್ಯವಿರುವ ಸ್ಥಳಗಳೋ ಪ್ರಕೃತಿಯ ಅಪಾರ ಸೌಂದರ್ಯ ಸೌಭಗದಿಂದ ಕೂಡಿರುವ ಸ್ಥಳಗಳೋ. ಅದೂ ಇಲ್ಲದಿದ್ದರೆ ಆರೋಗ್ಯದಾಯಕ ಜಲವಾಯು ನಿಬಿಡವಾದ ಸ್ಥಳಗಳು—ಹೀಗಿ ರುವದರಿಂದ ಅವನ್ನು ಶಾಸ್ತ್ರನಿರ್ಬಂಧದಿಂದ ದರ್ಶಿಸುವ ಜನರ ಸಂಸ್ಕೃತಿಗೆ ಅವು ಬಹಳ ಸಹಕಾರಿಗಳಿರಬೇಕೆಂಬುದಕ್ಕೆ ಸಂಶಯ ವಿದೆಯೇ? ಅಂಥ ಸ್ಥಳಗಳಲ್ಲಿ ನೂತನ ವಸ್ತುಸಾಮಗ್ರಿ ಪ್ರದರ್ಶನಾಲಯಗಳನ್ನು ಈ ವೈಚಿತ್ರ್ಯಗಳನ್ನು ವಿವರಿಸಲು ತಕ್ಕ ಯೋಗ್ಯಜನರನ್ನು ಕೂಡಾ ಇಟ್ಟು ಪೂರ್ವೋಪಕರಣಗಳನ್ನು ಪ್ರಕೃತ ಫಲ ಕಾರಿಗಳಾಗಿ ಮಾಡಬಹುದು.

ಇಂನೂ ಪೂರ್ವೀಕ ರಾಜರುಗಳೆಲ್ಲ ಸರಸ್ವತಿ ಭಂಡಾರಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಸಮಸ್ತ ವಿದ್ಯೆಗಳಿಗೂ ಆಶ್ರಯದಾತರಾಗಿ ರೋಣ ತಂಮ ಕರ್ತವ್ಯವೆಂದು ತಿಳ ದಿದ್ದರಾದ್ದರಿಂದ—ಹಾಗೂ ವಿದ್ಯಾಪ್ರಚಾರಕ್ಕೆ ಸಹಾಯವಾಗುತ್ತಿತ್ತು.

ಕರ್ಣಾಟಕ ರಾಜ್ಯಗಳಲ್ಲಿ ಲೋಕೋಪಕಾರ ದೃಷ್ಟಿಯಿಂದ ದಾಸರ ಕೂಟ ಗಳನ್ನು ಪ್ರಸಿದ್ಧಮಾಧ್ವಯತಿಗಳೂ ಮಾಧ್ವೇತರರುಕೂಡ ಸ್ಥಾಪಿಸಿದಂತೆಯೂ— ದಾಸರು ಮನೆಮನೆಗೆ ಹೋಗಿ ಭಕ್ತಿಧರ್ಮಾರ್ಥಗರ್ಭಿತವಾದ ಹಾಡುಗಳನ್ನು ಹಾಡುವದರಿಂದಲೂ ಅವನ್ನು ಆ ಬಾಲವೃದ್ಧರು ಕಲಿತುಮನೆಮನೆಗಳಲ್ಲಿ ದಿನಂಪ್ರತಿ ಯೂ ಹಾಡುವ ಸಂಪ್ರದಾಯವು ಬಂದಿರುವದರಿಂದಲೂ ಅದು ಕೂಡಾ ಕರ್ಣಾಟಕ ರಾಜ್ಯದ ಸರ್ವತೋಮುಖವಾದ ಸಂಸ್ಕೃತಿಗೆ ಸಹಾಯಕರವಾಗಿದ್ದ ಹಾಗೆ ತೋರು

ತ್ತದೆ. ಕರ್ಣಾಟಕ ಗಾಯನ ಪದ್ಧತಿಯು ಹರಡಿರುವಲ್ಲೆಲ್ಲಾ ತಿಳಿದಿರುವ ಕೀರ್ತನೆ ಗಳ ಕರ್ತೃವಾದ ಪುರಂದರದಾಸರು ಈ ದಾಸ ಕೂಟಕ್ಕೆ ಸೇರಿದವರು.

ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ರಾಮದಾಸರೇ ಮೊದಲಾದ ಮಹನೀಯರು ಲೋಕೋಪಕಾರ ದೃಷ್ಟಿಯಿಂದ ಹರಿಕಥೆಯನ್ನು ಪ್ರಚಾರಕ್ಕೆ ತಂದ ಹಾಗೆ ತಿಳಿದುಬರುತ್ತಿದೆ. ಆದಿಯಲ್ಲಿ ಭಗವತ್ಸ್ತೋತ್ರವೇ ಇದರ ಉದ್ದೇಶವಾಗಿದ್ದರೂ ಕೊನೆಗೆ ಸ್ವಧರ್ಮ ಪ್ರೀತಿಯನ್ನು ಉಜ್ವಲ ಗೊಳಿಸಿ ಶಿವಾಜಿಯ ರಾಜ್ಯಸ್ಥಾಪನೆಗೆ ಪ್ರಬಲ ಸಹಕಾರಿಯಾಯಿತು. ಹರಿಕಥೆಗಳು ಗಾಯನಗಳಿಂದ ಕೂಡಿದ್ದರೂ, ಹಾಸ್ಯ ಶೃಂಗಾರಾದಿ ರಸಗಳಿಂದ ಕೂಡಿದ್ದರೂ, ಪ್ರಾಯಶಃಅಲ್ಲಿ ಇನ್ನೂ ಭಕ್ತಿರಸ ಪ್ರಾಧಾನ್ಯವಾಗಿಯೇ ಇರುವವು. ಅಲ್ಲಿಂದಲೇ ಅವು ದ್ರಾವಿಡದೇಶಕ್ಕೆ ಬಂದಿರುವುವಾದರೂ—ಇಲ್ಲಿ ಅವು ಕೇವಲ ಗಾಯನ ಸರ್ವಸ್ವವೋ. ಅಲ್ಲವೇ ಶೃಂಗಾರ ಹಾಸ್ಯರಸ ಪ್ರಾಧಾನ್ಯತೆಯಿಂದ ವ್ಯಭಿಚರಿಸಿರುವವು. ಇದು ಶೋಚನೀಯವಾದರೂ—ಈ ಹರಿಕಥೆಗಳಿಂದ ಗಾಯನ ವಿದ್ಯೆಗೆ ಬಹಳ ಪುಷ್ಟಿಯನ್ನು ಕೊಟ್ಟಿರುವದರಿಂದ ಅಷ್ಟರ ಮಟ್ಟಿಗೆ ತೃಪ್ತಿಕರವಾಗಿರುತ್ತದೆ. ಈ ವಿಷಯಗಳಲ್ಲಿ ಅವನ್ನು ಶುದ್ಧೀಕರಿಸಿ, ಪ್ರಾಧಾನ್ಯ ಉದ್ದೇಶವನ್ನೇ ಪ್ರಾಧಾನ್ಯವಾಗಿ ಇಟ್ಟುಕೊಂಡು ಗಾಯನವನ್ನು ಅಂಗವಾಗಿಯೇ ಇಟ್ಟುಕೊಂಡು. ನವ್ಯವಿದ್ಯ ಪ್ರಚಾರಕ್ಕೂ ಸಹಾಯಕರವಾಗುವಂತೆ ಮಾಡಿದರೆ ಬಹಳ ಪ್ರಯೋಜನ ವಾದೀತು.

ಈ ಚೀಚೆಗೆ ಈ ಹರಿಕಥಾ ವಿಧಾನವನ್ನು ಇತರ ಆಕಾಂಕ್ಷೆಯಿಂದ ಅಂದರೆ, ಒಬ್ಬರು ಚರಕದ ಪ್ರಚಾರಕ್ಕೂ ಇಂನೊಬ್ಬರು ಸಮಾಜ ಸವಿೂಕರಣದ ಉದ್ದೇಶವಿಟ್ಟುಕೊಂಡೂ ಉಪಯೋಗಿಸಿದ ಹಾಗೆ ತೋರುತ್ತದೆ.

ಪುರಾಣ ಶ್ರವಣಗಳೂ ಲೋಕ ಸಂಸ್ಕೃತಿಯ ಉದ್ದೇಶದಿಂದಲೇ ಏರ್ಪಡಿಸಿದಂತೆ ತೋರುತ್ತದೆ. ನಂಮ ರಾಜ್ಯದಲ್ಲಿಉಪನಿಷದರ್ಥಗಳು ಗ್ರಾಮೀಣರಾದ ಕೇವಲ ಪಾಮರರಲ್ಲಿ ಕೂಡಾ ತೋರಿಬರಲಿಕ್ಕೆ ಈಪೌರಾಣಿಕರು ಕಾರಣರು. ಕೇವಲ ಧರ್ಮ ಪ್ರಚಾರವನ್ನೇ ಉದ್ದೇಶವಾಗಿಟ್ಟುಕೊಂಡು ಈ ವಿಷಯ ಮಾತ್ರ ಹೇಳಿದರೆ ಕೇಳುವವರು ಶಿಕ್ಕರೆಂಬುದರಿಂದ ಜನರಂಜನೆಯ ಬಗ್ಯೆ ಕಥೆಯನ್ನೂ ಗಾಯನವನ್ನೂ ಜೋಡಿಸಿ ಅದಕ್ಕಾಗಿಯಾದರೂ ಬಂದರೆ ಬಂದಜನರನ್ನು ಧರ್ಮದ ಕಡೆಗೆ ಎಳೆಯೋಣವೆಂದು ಈ ಹಂಚಿಕೆಯನ್ನು ಹೂಡಿರುವರು. ವಿದ್ಯಾಪ್ರಚಾರವನ್ನು ಉದ್ದೇಶವಾಗಿಟ್ಟುಕೊಂಡ ನಾವುಗಳುಕೂಡಾ ಈ ರಹಸ್ಯವನ್ನು ಮರೆಯಬಾರದು. ವಸ್ತುತಃ ನಮ್ಮ ವಿಧಾನಗಳು ಎಷ್ಟು ಸಮಂಜಸವಾದರೂ ಜನರಂಜನೆಯಿಲ್ಲದಿದ್ದರೆ ಫಲದಾ

ಯಕವಾಗಲಾರವು. ಆದುದರಿಂದ ನಂಮ ನೂತನ ವಿಧಾನಗಳೆಲ್ಲಾ ಜನರಂಜನೆಯ ಕಡೆಗೆ ದೃಷ್ಟಿಯಿಟ್ಟೇ ಮುಂದರಿಸಬೇಕು.

ಉಪನ್ಯಾಸಗಳು ಕೂಡಾ ಜನರ ಸಂಸ್ಕೃತಿಗಾಗಿ ನಂಮ ಪೂರ್ವೀಕರು ಕಂಡುಹಿಡಿದ ಒಂದು ಉಪಾಯ. ಆದರೆ ಅವು ಜ್ಞಾನದಲ್ಲಿ ಕುತೂಹಲವುಳ್ಳವರಿಗೆ ಉಪಕಾರವೇ ವಿನಹ-ಇತರರಿಗೆ ಅಷ್ಟು ಉಪಕಾರವಿರಲಾರದು. ಅವಕ್ಕೆ ಜನರಂಜನೆ ಇರುವದೂ ಕಷ್ಟ. ಆದರೂ ವಾಕ್ಚಾತುರ್ಯವುಳ್ಳ ಜನರನ್ನು ಆರಿಸಿ ಈ ಮಾರ್ಗದಿಂದಲೂ ಮಹಾಜನರಿಗೆ ಉಪಕಾರವನ್ನು ಮಾಡಲು ಸಾಧ್ಯವುಂಟು. ಪಾಶ್ಚಾತ್ಯರಲ್ಲಿ ಮಾಡುತ್ತಾರೆ. ನಂಮಲ್ಲಿ ಏಕೆ ಆಗಬಾರದು ?

ಗಾಯನ ಕಾಲಕ್ಷೇಪಗಳೂ ಗಾಯನ ವಿದ್ಯೆಯ ಸಹಾಯಕ್ಕಾಗಿ ಏರ್ಪಡಿಸಿದ ಒಂದು ಮಾರ್ಗ—ಅವು ಪೂರ್ವಪದ್ಧತಿಯ ಅನುಸರಣೆಯಿಂದ ಹಲವು ಸಾರಿ ಅಶ್ರಾವ್ಯವಾಗಿ ಹೋಗುತ್ತಾವೆ—ಆಧುನಿಕ ಜನರ ಮನಸ್ಸಿಗೆ ಆಹ್ಲಾದ ವಾಗುವಂತೆಯೂ—ವಿದ್ಯಾಗಾಂಭೀರ್ಯಕ್ಕಾಗಲೀ ಪ್ರೌಢತೆಗಾಗಲೀ ನ್ಯೂನತೆಯು ಬಾರದ ಹಾಗೂ ಮಧ್ಯದಾರಿಯನ್ನು ಗಾನ ವಿಶಾರದರಿಗೆ ತೋರಿಸುವ ಮಹನೀಯರು ದೊರೆತರೆ ಲೋಕಕ್ಕೆಷ್ಟೋ ಉಪಕಾರ.

ಮೇಲೆ ಹೇಳಿದ ನಂಮಿೂ ದೇಶೀಯಕ್ಕೆ ವಿಧಾನಗಳನ್ನು ಸಮೀಕರಿಸಿಯೂ—ನೂತನ ವಿಧಾನಗಳನ್ನು ಏರ್ಪಡಿಸಿಯೂ ನಂಮ ಮಹಾ ಜನರಿಗಿರುವ ಅಜ್ಞಾನ ತಿಮಿರಾಂಧತೆಯನ್ನು ಜ್ಞಾನಾಂಜನ ಮೂಲಕ ಹೋಗಗೊಡಿಸಲು ಸಮಸ್ತರೂ ಬದ್ಧಕಂಕಣರಾಗಿದ್ದರೇ ವಿನಹ ನಮ್ಮ ದೇಶಕ್ಕೆ ಔನ್ನತ್ಯವು ಬರಲಾರದು.

SECTION V—MALAYALAM

അഞ്ചാം ഭാഗം - മലയാളം

വിഷയവിവരം

CONTENTS

ബഹുമാനപ്പെട്ട ഗവൎണ്ണർ വൈക്കൌണ്ടു് ഗോഷൻ

ജി. സി. ഐ. ഇ. സി. ബി. ഇ. വി. ഡി.

അവർകളുടെ സന്ദേശം

ഇദംപ്രഥമമായി ഈ സംസ്ഥാനത്തിൽ ആരംഭിച്ചിട്ടുള്ള ഈ പ്രസ്ഥാനത്തെ സംബന്ധിച്ചുള്ള പരിശ്രമത്തെ അഭിനന്ദിക്കുവാൻ അവസരം കിട്ടിയതിൽ ഞാൻ സന്തോഷിക്കുന്നു. തലസ്ഥാനനഗരത്തിന്നു പുറത്തു ഒന്നുരണ്ടെണ്ണം ഒഴികെ പറയത്തക്കതായ യാതൊരു പുസ്തകശാലയും ഈ സംസ്ഥാനത്തിൽ ഇല്ലാത്ത സ്ഥിതിക്കു് ഇതു സംബന്ധമായി ഉത്സാഹിക്കുന്നവരുടെ പ്രധാനോദ്ദേശങ്ങളിൽ ഒന്നു നാട്ടുപുറത്തുള്ളവരുടെ ഉപയോഗത്തിന്നായി പുസ്തകങ്ങൾ കൊടുത്തുവരികയാണെന്നറിയുന്നതിൽ എനിക്കു പ്രത്യേകിച്ചും സന്തോഷമുണ്ടു്.

പുസ്തകാലയങ്ങളില്ലായ്കയാൽ ഒരു സാധുവിദ്യാൎത്ഥിക്കു ആവശ്യമായ പുസ്തകമൊ, വിവരമൊ, ലഭിക്കുവാൻ തരമില്ലാത്തതുകൊണ്ടു് ഈ രാജ്യത്തിലെ വിദ്യാഭ്യാസാഭിവൃദ്ധിക്കു പ്രതിബന്ധം നേരിടുന്നുണ്ടു്. കക്ഷിവഴക്കു കൂടാതെ നടത്തപ്പെടുന്നതും വിദ്യാഭ്യാസത്തെ അതിന്റെ മാഹാത്മ്യം മാത്രം ഓൎത്തു് പ്രോത്സാഹിപ്പിക്കുന്നതിനാൽ സ്വരാജ്യക്ഷേമതല്പരന്മാർ ആദരിക്കേണ്ടതും ആയ ഈ പരിശ്രമത്തെ സഹായിക്കുന്നതിന്നു നമ്മുടെ സംസ്ഥാനത്തിലെ എല്ലാ പൊതുജനഗുണകാംക്ഷികളോടും ഞാൻ ഹൃദയപൂൎവ്വം ആവശ്യപ്പെട്ടുകൊള്ളുന്നു.

ഗോഷൻ.

പ്രസ്താവന

മനസ്സിടിഞ്ഞ ദേശാഭിമാനിയുടെ നിരാശയെ അകററുവാൻ ത്രാണിയുള്ള ദുർല്ലഭം ചില പ്രസ്ഥാനങ്ങളിൽ, ശക്തികൊണ്ടും, വളർച്ചക്കുള്ള ലക്ഷണങ്ങൾ കൊണ്ടും, മികച്ചു നില്ക്കുന്ന ഒന്നാണ് ഗ്രന്ഥശേഖരപ്രസ്ഥാനം. പൊതുജനങ്ങളുടെ ഹൃദയത്തിൽ പ്രസ്തുത പ്രസ്ഥാനത്തിന് അതിന്റെ നാമപരിമിതിയെ അതിക്രമിച്ചുള്ള പ്രതിഷ്ഠ ലഭിച്ചിട്ടുണ്ടെന്നും, അതിന്റെ ഉദ്ദേശകാര്യങ്ങൾ പരന്നു പിടിച്ചിട്ടുണ്ടെന്നും, വിദ്യാഭ്യാസ സംപ്രദായത്തിന്റെ ഒരു പ്രധാനസഹായിയാകത്തക്കവണ്ണം പ്രാധാന്യം സിദ്ധിച്ചിട്ടുണ്ടെന്നും, ഇതിലുള്ള ലേഖനങ്ങൾ തെളിയിക്കുന്നുണ്ട്. രാജ്യഭണ്ഡാരത്തിൽ നിന്നു ദ്രവ്യസഹായം അവകാശപ്പെടത്തക്കവണ്ണം ഈ പ്രസ്ഥാനത്തിന്റെ പ്രാധാന്യം സർവ്വസമ്മതമായിത്തീർന്നിട്ടുണ്ട്.

ഗ്രന്ഥശേഖരങ്ങൾ സ്ഥാപിച്ചു നടത്തുവാനൊരുങ്ങാത്ത പക്ഷം, അവർക്കു വേണ്ടുന്ന ധനസഹായമെങ്കിലും ചെയ്യേണമെന്നായി ഗവർമെണ്ടിനോടും തദ്ദേശ ഭരണ കർത്താക്കന്മാരോടും പൊതുകാര്യപ്രവർത്തകന്മാർ സഗൌരവം ആവശ്യപ്പെടുന്നു. പരിഷ്കൃത രാജ്യങ്ങളുടെ ദൃഷ്ടാന്തം ഈ അഭിപ്രായത്തിന് അനുകൂലമാണ്. ഈ പ്രസ്ഥാനത്തിന് ഇപ്പോഴത്തെ പ്രവർത്തകന്മാരിൽ നിന്ന് സിദ്ധിച്ച പ്രായോഗികാവസ്ഥയെപ്പററി ആലോചിക്കുന്നതായാൽ പ്രധാന നഗരത്തിലും, സംസ്ഥാനത്തിലുള്ള മററു പട്ടണങ്ങളിലും ചിന്നിച്ചിതറിക്കിടക്കുന്ന പരിശ്രമങ്ങൾ ഏകോപിച്ച് ഒരേ ഉദ്ദേശത്തിലേക്കു പ്രവഹിക്കുന്ന സംരംഭം ആരെയും ആകർഷിക്കുന്നതാണ്. പ്രവൃത്തി തുടങ്ങിയെന്ന് കഷ്ടിച്ചു പറയാനേ ആയിട്ടുള്ളു. അപ്പോഴെക്ക് "ഇത്ര കുറച്ചേ ചെയ്യാൻ സാധിച്ചിട്ടുള്ളു. ഇനി എത്ര ചെയ്യാൻ കിടക്കുന്നു." എന്നായി കുററം

കണ്ടുപിടിക്കുന്നവർക്ക് എളുപ്പത്തിൽ ചൂണ്ടിക്കാണിക്കാവുന്നതാണ്. ഗ്രന്ഥശേഖര പ്രസ്ഥാനത്തിൽ പ്രവൃത്തിയെടുക്കുന്നവർക്കുള്ള പ്രസംഗങ്ങൾ അവയുടെ തൽക്കാലികോദ്ദേശങ്ങളെ നിറവേററുന്നതിന്നു പുറമെ, ഈ വിഷയത്തിൽ അവരുടെ ആലോചനയെ തട്ടിയുണർത്തുകയും, പുതിയ പരിശ്രമമാർഗ്ഗങ്ങളുണ്ടായിത്തീരാനിടയാക്കുകയും ചെയ്യുന്നതാണ്. സ്വരാജ്യോന്നമനത്തിന്നുള്ള ഈ പുതിയ പദ്ധതിയുടെ ഗുണാകാംക്ഷിയായ എനിക്ക് ഇപ്പോൾ കാണുന്ന ശുഭലക്ഷണത്തെപ്പററി രണ്ടുവാക്കു പറയാതിരിക്കാൻ മനസ്സു വരുന്നില്ല. മദിരാശിയിൽ ഈ പ്രസ്ഥാനത്തിന്റെ ഭാരവാഹിത്വം കയ്യേററിട്ടുള്ളത് നമ്മുടെ ഇടയിലുള്ള പ്രവർത്തകന്മാരിൽ ഏററവും ഉത്സാഹവും നിഷ്ഠയുമുള്ള ഒരാളാണ്. മി.കേ.വി. കൃഷ്ണസ്വാമി അയ്യർ പൊതുജനപ്രവർത്തകന്മാർക്ക് സാധാരണമല്ലാത്തവിധം തന്റെ ജീവിതം ആരംഭിച്ചിട്ടുള്ളത് സമുദായമാസനായിട്ടാണ്. ഉപകാരപ്രദമായ പല വ്യവസായങ്ങളും അദ്ദേഹത്തിന്റെ പരിശ്രമത്തിന്ന് സാക്ഷ്യം വഹിക്കുന്നുണ്ട്. പരിശ്രമസീമയെ സധൈര്യം ചുരുക്കി ഉദ്ദേശങ്ങൾ വ്യക്തമാക്കി ഫലപ്രാപ്തിവരെ പിൻവാങ്ങാതെയും, വാശിയോടും അദ്ധ്വാനിക്കുക എന്നീ പൊതുജനജീവിതത്തിന്നു വേണ്ട ഗുണം മി. അയ്യരിൽ സാധാരണയിൽ എത്രയോ കവിഞ്ഞനിലയിൽ പ്രകാശിച്ചു കാണുന്നുണ്ട്.

വി. എസ്. ശ്രീനിവാസ ശാസ്ത്രി.

മുഖവുര

൧൯൨൭ ഡിസംബർ മാസത്തിൽ മദിരാശിയിൽ വെച്ചു വിജയകരമായി നടന്ന സർവ്വേന്ത്യാ പുസ്തകാലയ മഹാസമ്മേളനത്തിന്റെ ഒരു അനന്തര ഫലമാകുന്നു. 'മദിരാശി പുസ്തകാലയ സമാജം' പുസ്തകാലയ പ്രസ്ഥാനത്തിന്റെ ശരിയായ രൂപത്തെ പ്രകാശിപ്പിച്ചു പ്രചരിപ്പിക്കുവാനും പുസ്തകാലയങ്ങൾ വഴിക്കു വിദ്യാഭ്യാസം വർദ്ധിപ്പിക്കുവാനും, സാമാന്യജന വിദ്യാഭ്യാസത്തെ പോററി വളർത്തുവാനുമാണ് ഈ സമാജം ഉദ്ദേശിച്ചിരിക്കുന്നത്.

വിദ്യയുടെ മാഹാത്മ്യമറിഞ്ഞ് അതിനെ ബഹുജനങ്ങൾക്കു ദാനംചെയ്യുന്നത് ഈ രാജ്യത്തു പണ്ടേക്കുപണ്ടേ ഒരു പ്രധാന കൃത്യമായി കരുതി വന്നിട്ടുള്ളതാണ്. ഈ ശ്രേഷ്ഠതത്വം തന്നെയാണ് പ്രസ്തുത പ്രസ്ഥാനത്തിന്റെ അടിസ്ഥാനം എന്നു വരുമ്പോൾ ഇതിൽ ആന്തരമായി യാതൊരു പുതുമയും ഇല്ലെന്ന് വിശദമാണ്. എന്നാൽ ഇതിന്റെ പ്രചരണവിഷയത്തിൽ നവീന സമ്പ്രദായ മനുസരിച്ച് വേണ്ട ഭേദഗതികൾ ചെയ്യേണ്ടതായിട്ടുണ്ട്.

പുസ്തകാലയ പ്രസ്ഥാനത്തിന്റെ മൂലതത്വങ്ങളെ പ്രചരിപ്പിക്കുവാനും അവയെ നടപ്പിൽ വരുത്തേണ്ടതിലേക്ക് ആലോചനാശക്തിയെ ഉണർത്തി ഉചിതമായ രീതികളേയും ഉപകരണങ്ങളേയും കല്പിക്കുവാനും ഉതകുന്നവിധം പ്രകൃതവിഷയത്തിൽ പ്രതിപത്തിയുള്ള മഹാജനങ്ങൾ എഴുതി തരുന്ന ഉപന്യാസങ്ങൾ ശേഖരിച്ച് പ്രസിദ്ധപ്പെടുത്തുവാനും, ഈ പ്രസിദ്ധീകരണം ധാരാളം പ്രചരിപ്പിക്കുവാനും ഈ സമാജം നിയമിച്ചിരിക്കുന്നു.

ഈ രാജ്യത്തിലെ വിദ്യാഭ്യാസം അനേകഭാഷകളെ ആശ്രയിച്ചിരിക്കയാൽ പ്രകൃത പ്രസ്ഥാനത്തിൻെറ വിസ്തൃതി ക്കനുകൂലമായി മുൻപറഞ്ഞ ശേഖരത്തിലെ ഉപന്യാസങ്ങൾ പലഭാഷകളിലാ യിരിക്കുന്നതാണു്.

ഈ പ്രസിദ്ധീകരണംകൊണ്ടു് അതിൻെറ ഉദ്ദേശത്തേയും പ്രസ്ഥാനത്തിൻെറ ഉൽക്കർഷത്തെയും സാധിക്കുമെന്നു ഈ സമാജം വിശ്വസിക്കുന്നു.

ലേഖകന്മാരോടും, ഈ പ്രസിദ്ധീകരണ കൃത്യത്തിൽ സഹായിച്ചു് സമാജാംഗങ്ങളോടും, അച്ചടിക്കേണ്ടതിന്നു് സകല ഒത്താശകളും ചെയ്തുതന്ന "മദ്രാസ്സ്" ലാ ജർണൽപ്രസ്സി" ൻെറ ഉടമസ്ഥനോടും ഈ സമാജം നന്ദി പറഞ്ഞുകൊള്ളുന്നു.

മദിരാശി
അഗസ്റ്റ ൧൯൨൫.

ഉപന്യാസങ്ങൾ

ഗ്ര ന്ഥ ശേ ഖ ര ം

ലൈബ്രറി

ഉദ്ദേശവും സ്ഥാപനമാൎഗ്ഗവും

യൂനിവെർസിററി ഓറിയൻടൽ റിസർച്ച് ഇൻസ്റ്റിട്യൂട്ട്
മലയാളം റീഡർ സി. അച്യുതമെനോൻ
അവർകൾ എഴുതിയത്

വിദ്യാഭ്യാസം നാട്ടിലെല്ലാം പ്രചരിച്ചുവരുന്ന ഇക്കാലത്ത് ഗ്രന്ഥ ശേഖരത്തിൻെറ അവശ്യം ക്രമേണ കൂടിവരുന്നുണ്ട്. പ്രാഥമിക വിദ്യാലയങ്ങളിൽ നിന്ന് ഒരുവിധം എഴുതുവാനും വായിക്കവാനും എല്ലാവരും പഠിക്കുന്നുണ്ട്. അവിടുന്നങ്ങോട്ട് പഠിക്കവാൻ പലൎക്കും പണമില്ലാത്തതുകൊണ്ട് സാധിക്കാതെ പോവാറുണ്ട്—അങ്ങിനെയുള്ളവൎക്ക ഉപരി പഠനത്തിന്ന് ഒരു ത്തമമാൎഗ്ഗം ഗ്രന്ഥശേഖരങ്ങളെ അശ്രയിക്കുകയാണ്. ഒരു ദിവസം എതാനും സമയം അതിലേക്കായി വിനിയോഗിക്കവാൻ ഒരുങ്ങുക മാത്രമെ വേണ്ടതുള്ളു. നല്ലൊരു ലൈബ്രറിയിൽ പോയി തനിക്ക അറിയേണ്ട വിഷയങ്ങളെപ്പററിയുള്ള ഗ്രന്ഥങ്ങൾ പാരായണം ചെയ്തുകൊണ്ടിരുന്നാൽ അവിഷയത്തിൽ കാലക്രമം കൊണ്ട് നല്ല ജ്ഞാനം സമ്പാദിക്കവാൻ യാതൊരു പ്രയാസവുമില്ല—എന്നാൽ ഇങ്ങിനെ സമ്പാദിക്കുന്ന അറിവ് നല്ല ഉപാദ്ധ്യായന്മാരുടെ കീഴിൽ പഠിച്ചുണ്ടാകുന്ന അറിവിനെപ്പോലെ അത്ര അടിയുറച്ചതാവുമോ എന്നു ചിലൎക്ക് സംശയം ജനിച്ചേക്കാം. ഒരു പാഠശാലയിലാണെങ്കിൽ പഠിക്കുമ്പോൾ നമുക്കുണ്ടാകാവുന്ന സംശയങ്ങൾ തീൎക്കാനായി ഒരു അദ്ധ്യാപകനുണ്ടായിരിക്കും. നാം വായിച്ചു ഗ്രഹിക്കുന്നതിൽ വല്ലതെററും വരുമ്പോൾ അത് ഉടനടി അദ്ദേഹം ശരിപ്പെടുത്തി നമ്മുടെ ജ്ഞാനത്തിന്ന് അധികം ദൃഢത യുണ്ടാക്കും. ഈ സൌകൎയ്യം ഗ്രന്ഥശേഖരങ്ങ

ട്ടിൽപോയി കണ്ണിൽകണ്ട പുസ്തകങ്ങൾ എടുത്തു വായിക്കുന്ന വക്കു് ഇല്ലാത്തതു കൊണ്ടു് അവിടെ ചിലവാക്കുന്ന സമയം വ്യർത്ഥമാണെന്നു് ചിലർ പറഞ്ഞേക്കാം. ഇതു് ഒരു വലിയ തെററിദ്ധാരണയാണു്. പാഠശാലയിലുള്ള സൌകര്യം ലൈബററികൊണ്ടു് ഉണ്ടാവുന്നില്ലെന്നു സമ്മതിക്കാം—എന്നാൽ പാഠശാലയിൽ നമുക്കു കിട്ടുന്നുണ്ടെന്നു് നാം വിചാരിക്കുന്ന സൌകര്യം അനവധി പണം ചെലവ്ചെയ്തിട്ടു് സമ്പാദിക്കുന്നതാണെന്നു് നാം മറക്കരുതു്. അതിന്റെ ഒരു ശതാംശം ചെലവു ചെയ്യാതെയാണു് ഏകദേശം അതുപോലെയുള്ള അറിവു് നാം ഗ്രന്ഥശേഖരങ്ങൾ മൂലമായി സമ്പാദിക്കുന്നതു്. സംശയംതീക്കാനാളില്ലെന്നുള്ള സംഗതിയും അത്ര ഗൌരവമുള്ളതായി കരുതേണ്ടതില്ലെന്നു സൂക്ഷ്മമായി ആലോചിച്ചാലറിയാം. ഒരു ഗ്രന്ഥശേഖരം അല്ലെങ്കിൽ ഒരു ലൈബററി ഒരുസ്ഥലത്തു് ഉണ്ടായാൽ അവിടെ നിരന്തരമായി ഗ്രന്ഥപാരായണത്തിന്നു് ആളുകൾ വന്നുകൊണ്ടിരിക്കും. അങ്ങിനെ വരുന്നവരിൽ വിവരമുള്ളാളുകളും ഉണ്ടായിരിക്കും. അവരിൽ ആരോടെങ്കിലും സംശയനിവൃത്തി വരുത്തിത്തരേണമെന്നു് അപേക്ഷിച്ചാൽ നമ്മുടെ കാര്യം സാധിക്കാവുന്നതാണു്.

ഇതിന്നൊക്കെ പുറമെ വേറൊരു സംഗതികൂടെയുണ്ടു്.—നമുക്കു് വിദ്യ പരിപൂർണ്ണമായി തീരുന്നതു് നാലുവഴിക്കാണെന്നാണു് വിദ്വജ്ജനങ്ങളുടെ മതം—

അചാര്യാൽ പാദമാദത്തെ
പാദം ശിഷ്യ സ്വമേധയാ
പാദം സബ്രഹ്മചാരിഭ്യ
പാദംകാല ക്രമേണതു.

അർത്ഥം— ആചാര്യനിൽ നിന്നു് നാലിലൊരംശവും, ശിഷ്യന്റെ സ്വന്തം ബുദ്ധികൊണ്ടു് നാലിലൊരംശവും, കൂടെ പഠിക്കുന്നവരിൽ നിന്നു് നാലിലൊരംശവും കാലക്രമേണ നാലി

ലൊരംശവും (ഇങ്ങിനെയാണ് വിദ്യ പൂൎണ്ണമാകുന്നത്)— ഇതിൽനിന്ന് ആചാൎയ്യനിൽ നിന്ന് നാലി ലൊരംശംമാത്രമെ നമുക്ക വിദ്യ കിട്ടുന്നുള്ളു എന്നും, ശേഷമുള്ള മുക്കാലംശവും നാം സ്വപ്രയത്നം കൊണ്ടുണ്ടാക്കേണ്ടതായിട്ടാ ണിരിക്കുന്നതെന്നും തെളിയുന്നുണ്ടല്ലൊ. ആധുനികകാലത്ത് പ്രതിനിമിഷം പുതിയ വിഷയങ്ങളും, അവക്ക നിരൂപണങ്ങളും നിൎവ്വചനങ്ങളും വൎദ്ധിച്ചു കൊണ്ടാണിരിക്കുന്നത്. അവയെപ്പററി ഒരു സാമാന്യ ജ്ഞാന മെങ്കിലും നമുക്കില്ലെങ്കിൽ നമുക്ക കഴിഞ്ഞു കൂടുവാൻതന്നെ ഇക്കാ ലത്ത് സാധിക്കുമോ എന്ന് സംശയമാണ്. എല്ലാവിഷയങ്ങ ളെപ്പററിയും ഒരുപോലെ അറിയുന്ന ആളുകളും ദുൎല്ലഭമാണ്. അതുകൊണ്ട് ഇക്കാലത്ത് ഗ്രന്ഥങ്ങൾ തന്നെയാണ് നമ്മുടെ പ്രധാന ഗുരുനാഥന്മാർ.—

ഗ്രന്ഥശേഖരങ്ങളുടെ പ്രയോജനം ഇത്രത്തോളമുണ്ടെങ്കിലും നമ്മുടെ നാട്ടിലുള്ളവർ ഈ കാൎയ്യത്തിൽ കേവലം ഉദാസീനന്മാരാ യിട്ടാണ് കാണുന്നത്. വിദ്യാഭ്യാസകാലത്ത് ലൈബ്രറിയെ ആശ്രയിക്കുന്നവരുണ്ടെങ്കിലും അതിന്നു ശേഷം ഗ്രന്ഥ പാരായ ണത്തിൽ ശ്രദ്ധ പതിക്കുന്നവർ വളരെ കുറവാണെന്നു തന്നെ പറയണം—തന്റെ ഉദ്യോഗസംബന്ധമായ കാൎയ്യങ്ങളെപ്പററി എഴുതീട്ടുള്ള ഗ്രന്ഥങ്ങൾ പതിവായി വായിക്കുന്നവർ ഉണ്ടായി രിക്കാം—സാമാന്യ ജ്ഞാനത്തിന്നായി പുസ്തകങ്ങൾ വായിക്കുന്ന വർ നമ്മുടെ ഇടയിൽ പാശ്ചാത്യരെ അപേക്ഷിച്ച് വളരെ കുറ വാണെന്നു തന്നെ പറയേണ്ടിയിരിക്കുന്നു.

ഗ്രന്ഥശേഖരങ്ങൾ വൎദ്ധിച്ചുവരുന്നത് നാട്ടിൽ തഴച്ചുവരുന്ന നാഗരികത്തിന്റെ ഒരു പ്രധാനലക്ഷണമായി കരുതാവുന്ന താണ്— ഓരോദേശത്തിലും ഓരോ ഗ്രാമത്തിലും ഓരോ "ഗ്രന്ഥ ശേഖരം" ഉണ്ടായിരിക്കേണ്ടതാണ്— അങ്ങിനെയുള്ള ലൈ- ബ്രറികൾ പൊതുജനങ്ങളുടെ വിദ്യാഭ്യാസത്തിൽ ഒരു ഗണ്യ മായഭാഗം വഹിക്കുമെന്നതിലേക്ക് സംശയമില്ല— കേരള-

ത്തിൽ മാത്രം ഏകദേശം 10,000 ദേശങ്ങൾ ഉണ്ടാവുന്നതാണ്. അവയിൽ ഒരോന്നിലും മലയാള ഭാഷയിലെ എണ്ണപ്പെട്ട ഗ്രന്ഥങ്ങളെങ്കിലും ശേഖരിച്ചു വെക്കവാൻ സാധിച്ചുവെങ്കിൽ അന്ന് കേരളത്തിൻെറ സുവർണ്ണകാലം ആരംഭിച്ചുവെന്നു പറയാവുന്നതാണ്— ഇങ്ങിനെ ഏർപ്പെട്ടു കഴിഞ്ഞാൽ അതുകൊണ്ട് പൊതുജനങ്ങൾക്കുണ്ടാകുന്ന നന്മക്കു പുറമെ ഗ്രന്ഥകാരന്മാർക്ക് അതൊരു വലിയ പ്രോത്സാഹനവുമാണ്. ഒരു പുസ്തകത്തിൻെറ 10,000 പ്രതികൾ ഒരെസമയത്തു വില്ക്കുവാൻ സാധിക്കുമെങ്കിൽ അതിൽ പരം ഒരു ചാരിതാർത്ഥ്യം ഒരു ഗ്രന്ഥകാരന് (കേരളത്തിലെ ഗ്രന്ഥകാരന്) ഉണ്ടാകേണ്ടതില്ല. അതിൽ നിന്നുള്ള സമ്പാദ്യവും അയാളുടെ ശ്രമത്തിന്ന് തക്കതായ പ്രതിഫലമാവുന്നതാണ്.

നമ്മുടെ നാട്ടുകളിലുള്ള തദ്ദേശഭരണ സ്ഥാപനങ്ങളും, മഹാജനങ്ങളും ഈ കാര്യത്തിൽ ഒന്നു ദൃഷ്ടിവെച്ചാൽ ഗവർമ്മെണ്ടിനെ ആശ്രയിക്കാതെ കണ്ടുതന്നെ ഉദ്ദിഷ്ടകാര്യം നിറവേററാവുന്നതാണ്, ഒരു ദേശത്തുള്ള നിവാസികളിൽ ഓരോരുത്തരും നന്നാലണ വീതം കൊടുക്കുന്നതായാൽ ഒരു നല്ലതുക അതുകൊണ്ടുണ്ടാവുന്നതാണ്. അതും തദ്ദേശഭരണ കർത്താക്കന്മാർ തരുന്നതും ചേർത്താൽ ഒരു ലൈബ്രറി തുടങ്ങുവാനുള്ള മൂലധനമാവുന്നതാണ്— മദിരാശിയിൽ സ്ഥാപിച്ചിട്ടുള്ള Library Association ൻെറ ഭാരവാഹികളുടെ ശ്രദ്ധ ഇതിലേക്കു ക്ഷണിച്ചുകൊണ്ടും, അവരുടെ പരിശ്രമങ്ങൾക്ക് പരിപൂർണ്ണ വിജയം ആശംസിച്ചുകൊണ്ടും തല്ക്കാലം വിരമിക്കുന്നു.

പൊതുജന വിദ്യാഭ്യാസവും

ഗ്രന്ഥാലയങ്ങളും

യൂനിവെർസിററി സെനററ് മെമ്പർ

ജോസഫ് മുലിയിൽഅവർകൾ എഴുതിയത്

ഈ സംസ്ഥാനത്തിലേ ഇതര ജില്ലാകളേ അപേക്ഷിച്ച വിദ്യാഭ്യാസ വിഷയത്തിൽ കേരളത്തിലേ ജനങ്ങൾ എത്രയോ മുന്നണിയിൽ നില്ക്കുന്നവരാണെന്നു പറയപ്പെട്ടുന്നുണ്ടു്. കൊച്ചി, തിരുവിതാംകൂർ ഈ രാജ്യങ്ങളേ സംബന്ധിച്ച നോക്കുന്നതായാൽ ഈ അഭിപ്രായം വാസ്തവമായിരിക്കാം. ബ്രിട്ടിഷു മലബാറിലേ ഉയൎന്നജാതി ഹിന്തുക്കളുടെ ഉൽകൃഷ്ട വിദ്യാഭ്യാസത്തേ സംബന്ധിച്ചും ഇതു വാസ്തവമായിരിക്കാം. പക്ഷേ, അക്ഷരജ്ഞാനം, പ്രാഥമിക വിദ്യാഭ്യാസം എന്നീകാൎയ്യങ്ങളിൽ മലബാറിലേ വമ്പിച്ച മാപ്പിള സമുദായവും താണ ജാതി ഹിന്തുക്കളും ഇതര ജില്ലാകളിലുള്ളവരേക്കാൾ യാതൊരുവിധത്തിലും മുന്തി നില്ക്കുന്നവരാണെന്നു വിചാരിപ്പാൻ തരമില്ല. ഫീസ്സു ചുമത്താതേയും നിൎബ്ബന്ധമായി നല്കപ്പെട്ടുന്നതുമായ പ്രാഥമിക വിദ്യാഭ്യാസംകൊണ്ടു് ഈ അസമസ്ഥിതിയേ പരിഹരിപ്പാൻ ഡിസ്ട്രിക്ടു് ബോൎഡും മുൻസിപ്പാൽ കൌൺസിലുകളും ഇപ്പോൾ ശ്രമിക്കുന്നുണ്ടു്. പക്ഷേ അവർ ഏൎപ്പെട്ടുത്തീട്ടുള്ള സ്കൂളുകളും അവയാൽ നല്കപ്പെട്ടുന്ന പഠിപ്പിന്റെ സമ്പ്രദായവും ശരിയായ വിധത്തിലുള്ള പരിഹാരമായിത്തീരുമോ എന്നു് ഇപ്പോൾ പ്രവചിക്കുവാൻ സാധിക്കയില്ല. ഭാവിഫലങ്ങൾ എന്തായിരുന്നാലും, ഈ സ്കൂളുകൾ തന്നെയും നഗരങ്ങളിലും ജനാധിവാസം ഏററവുമുള്ള ചുരുക്കം ചില ഗ്രാമങ്ങളിലും മാത്രം സ്ഥിതിചെയ്യുന്നവയാണെന്നുള്ള വാസ്തവം സ്മരണീയമാണു്. ഇവയിൽ നിന്നു്

അകന്നിട്ടുള്ള പ്രദേശങ്ങളിലേ വിദ്യാഭ്യാസ കാര്യത്തിൽ ബോ-ൎഡിന്നോ കൌൺസിലുകൾക്കൊ യാതൊന്നും ചെയ്യാൻ സാധിക്കയില്ല. ഇപ്പോൾ തന്നെയും അവക്ക, ഫീസ്സ് കൂടാതേയും നിർബ്ബന്ധമായി നല്കപ്പെടുന്നതുമായ വിദ്യാഭ്യാസത്തിന്റെ ഉദ്ദേശത്തേ-യും രീതിയേയും ശരിയായി വ്യാഖ്യാനിച്ചു കൊടുക്കേണ്ടതായിട്ടുണ്ട്. ധാരാളം ലോകപരിചയവും ഭാവിഫലം ആലോചിപ്പാ-നുള്ള സൂക്ഷ്മനിരീക്ഷണവുമുള്ള അംഗങ്ങൾ ജില്ലാ വിദ്യാഭ്യാസയോഗത്തിൽ തികച്ചും ഇല്ലാതിരിക്കുന്ന കാലത്തോളം പൊതുജനവിദ്യാഭ്യാസം ശരിയായവഴിയിൽ കൂടിപോകുന്നതായിരിക്കയില്ല.

ഗവൎമ്മെണ്ടു വക വിദ്യാഭ്യാസ ഡിപ്പാൎട്ടുമെണ്ടുകളുടെ ആ-വിർഭാവങ്ങൾക്ക വളരേ മുമ്പുതന്നേ ബ്രിട്ടീഷ് മലബാറിൽ ഉൾപ്രദേശങ്ങളിലുള്ള ഗ്രാമങ്ങളിൽ കൂടി എഴുത്തു പള്ളിക്കൂടങ്ങൾ എന്ന ഏൎപ്പാടുകളുണ്ടായിരുന്നു. ഈ ഏൎപ്പാടുകൾ നാട്ടെഴുത്തച്ഛ-ന്മാരുടേ വകയായിരുന്നു. തന്നാങ്ങളുടേ പ്രയത്നത്തിന്നു നാട്ടെഴുത്തച്ഛന്മാൎക്കു കിട്ടിയിരുന്ന പ്രതിഫലം ഇന്നേത്തെപ്പോലേ പണമായിരുന്നില്ല. വിദ്യാൎത്ഥികളുടെ രക്ഷിതാക്കന്മാർ, ഗ്രാമാധികാരികൾ, പ്രമാണികളായ ജന്മികൾ ഇവർ ചില വിശേഷാവസരങ്ങളിൽ നല്കിയിരുന്ന സമ്മാനങ്ങളായിരുന്നു നാട്ടെഴുത്തച്ഛന്മാരുടെ പ്രതിഫലം. ആ കാലങ്ങളിൽ—കഴിഞ്ഞ നൂററാണ്ടിന്റെ ഏകദേശം മദ്ധ്യദശയിൽ പോലും—ജില്ലായിൽ അച്ചടിച്ച പുസ്തകങ്ങളോ അച്ചുകൂടങ്ങളോ ഇല്ലാതിരുന്നതു കൊണ്ട് നാട്ടെഴുത്തച്ഛ-ന്മാർ തങ്ങൾക്ക വേണ്ടി പകൎത്തിയിരുന്ന താളിയോല ഗ്രന്ഥങ്ങൾ ശേഖരിച്ചു വെക്കുവാൻ സാധിച്ചവർ ജന്മികൾ മാത്രമായിരുന്നു. ഈ വകശേഖരങ്ങളായിരുന്നു പണ്ടുകാലങ്ങളിൽ ഗ്രാമത്തിലുള്ള ഗ്രന്ഥാലയങ്ങളും. തുഞ്ചത്തെഴുത്തച്ഛൻ, കുഞ്ചൻ നമ്പ്യാർ, ചെറുശ്ശേരി, ഉണ്ണായിവാരിയർ മുതലായ പ്രസിദ്ധ ഗ്രന്ഥകൎത്താക്കന്മാരുടെ കവിതകൾ മാത്രമായിരുന്നു ഈ ഗ്രന്ഥങ്ങളിലേ വിഷയങ്ങൾ. ഈ കവിതകൾ പ്രധാനമായി, പുരാണകഥകളെ അടി

സ്ഥാനപ്പെട്ടത്തിട്ടുള്ള കിളിപ്പാട്ടു, രാമായണം, ഭാരതം, ഭാഗവതം, നളചരിതം, പഞ്ചതന്ത്രം മുതലായവയായിരുന്നു. വൈദ്യം, ജ്യോതിഷം എന്നിവയേ പ്രതിപാദിക്കുന്ന ഗ്രന്ഥങ്ങളുടേ പരിഭാഷകളായ അഷ്ടാംഗഹൃദയം, ഹോരാശാസ്ത്രം, തച്ചുശാസ്ത്രം മുതലായവയും ഇവയിൽ ഉൾപ്പെട്ടിരുന്നു. കയ്യെഴുത്തിലുള്ള ഈവക ഗ്രന്ഥങ്ങൾ സൂക്ഷിച്ചു വെച്ചിരുന്നവർ ജന്മികൾ, പ്രഭുക്കന്മാർ, രാജാക്കന്മാർ എന്നിവരും ചില ക്ഷേത്രാധികാരികളുമായിരുന്നു. ഗ്രാമങ്ങളിൽ വിദ്യാർത്ഥികളേ ഒന്നാമതായി വായിപ്പാൻ പഠിപ്പിക്കയും പിന്നീടു എഴുതിക്കയും മനഃപ്പാഠം ചൊല്ലിക്കയും ചെയ്തിരുന്നതു പാന, കിളിപ്പാട്ടു ഇത്യാദിയായിരുന്നു. ഉയർന്നതരത്തിലുള്ള വിദ്യാർത്ഥികളേ അമരകോശം, രൂപം, കാവ്യം എന്നിവ പഠിപ്പിച്ചിരുന്നുവെങ്കിലും ഇത്തരത്തിലുള്ള പഠിപ്പിന്നു ധനവാന്മാരുടെ ദുർല്ലഭം ചില കുട്ടികൾക്ക മാത്രമേ സാധിച്ചിരുന്നുള്ളു. പാട്ടുകളുടേയും ശ്ലോകങ്ങളുടേയും പകർപ്പുകൾ വിദ്യാർത്ഥികൾക്ക കൊടുപ്പാൻ ഗുരുനാഥന്മാർ ഗ്രന്ഥശാലകളുടേ ഉടമസ്ഥന്മാരുടേ നല്ല മനസ്സും തൃപ്തിയും ആശ്രയിക്കേണ്ടി വന്നിരുന്നു. സമർത്ഥരായ ചില ഗുരുനാഥന്മാർക്കു അനവധി പാട്ടുകളും അമരം തന്നേയും ഹൃദിസ്ഥമായിരുന്നു. രണ്ടും മൂന്നും കൊല്ലത്തെ പഠിപ്പു കഴിഞ്ഞശേഷം എഴുത്തു പള്ളിവിട്ടേ ഒഴിവരുന്ന വിദ്യാർത്ഥികളിൽ പലരും ഗ്രന്ഥങ്ങളോ അച്ചടിച്ച പുസ്തകങ്ങളോ വീട്ടുകളിലില്ലാത്തതുകൊണ്ടു തങ്ങൾ പഠിച്ചതൊക്കെ മറന്നിരിക്കും. പഠിച്ചിരുന്നവർ തന്നെ കാലക്രമേണ ഇങ്ങിനെ പഠിപ്പില്ലാത്തവരായിത്തീരും.

പക്ഷേ പഠിപ്പില്ലാത്തവർക്ക കൂടി അക്കാലങ്ങളിൽ മറ്റൊരു പ്രകാരത്തിൽ അറിവു നല്കപ്പെട്ടിരുന്നു. ഇതു പ്രധാനമായി കഥകളി തുള്ളൽ കളി മുതലായവ കൊണ്ടായിരുന്നു. കളിയോഗക്കാർ ഗ്രാമങ്ങളിൽ വന്നു വിശാലസ്ഥലങ്ങളിൽ രാത്രിമുഴുവൻ പുരാണകഥകൾ അഭിനയിച്ചു ഗ്രാമക്കാരേ—അറിവില്ലാത്തവരേ കൂടി— അവക കഥകളേയും അവയിൽ അടങ്ങിയ തത്വങ്ങളേയും മനസ്സിലാക്കിച്ചിരുന്നു. ഈ ആട്ടക്കഥകൾ മനോവിനോദത്തോടു കൂടി

പഠിപ്പും പ്രദാനം ചെയ്തിരുന്നു. ഗ്രാമത്തിലേ പള്ളിക്കൂടത്തിന്റെ കാൎയ്യത്തിലെന്നപോലേ ഈ കുട്ടക്കാഥകളുടേയും പ്രധാനമായ ഉദ്ദേശം സദാചാരതത്വങ്ങൾ, മതജ്ഞാനം എന്നിവയേ ജനഹൃദയങ്ങളിൽ വേരൂന്നിക്കുകയായിരുന്നു. പഴയ എഴുത്തു പള്ളിക്കൂടങ്ങൾക്കും ഈ കുട്ടക്കഥകൾക്കും ഉണ്ടായിരുന്ന പ്രധാനമായ കുറവ് വിദ്യാൎത്ഥികൾക്കാവട്ടേ മുതിൎന്നവൎക്കാകട്ടേ തങ്ങളുടെ ഉദ്യോഗങ്ങളേ സംബന്ധിച്ചോ സാമൂഹായിക നന്മയേ സംബന്ധിച്ചോ ഉള്ള വിജ്ഞേയമായ അറിവിന്നു മാൎഗ്ഗമുണ്ടായിരുന്നില്ലെന്നുള്ളതാണ്. മിഷ്യൻ പാതിരിമാർ പ്രാഥമിക വിദ്യാലയങ്ങൾ തുറന്നപ്പോൾ അവർ മലയാള ചരിത്രം, കേരളപ്പഴമ, മലയാള ജില്ലായുടേയും മദിരാശി സംസ്ഥാനത്തിന്റെയും ഭൂമിശാസ്ത്രം എന്നീവിഷയങ്ങൾ പഠിപ്പിക്കാൻ തുടങ്ങി. വായന പുസ്തകങ്ങളിൽ പ്രകൃതിചരിത്രം, സസ്യശാസ്ത്രം, ദൂരയാത്രകൾ, ജീവചരിത്രം ഇവയേ അവലംബിച്ചുള്ള പാഠങ്ങൾ അടങ്ങിയിരുന്നു.

ഗ്രാമ പുനഃസ്ഥാപനത്തിന്നുള്ള പ്രവൃത്തികൾപ്രകാരം ചില താലൂക്കുകളിൽ മുതിൎന്നവൎക്കുള്ള വിദ്യാശാലകളും നിശാപാഠശാലകളും ഇപ്പോൾ ഇന്ത്യാ സേവകസംഘക്കാർ നടത്തിവരുന്നുണ്ട്. അവരുടെ പ്രവൃത്തിയേ പൂൎത്തീകരിപ്പാൻ, പാശ്ചാത്യരാജ്യങ്ങളിൽ നടപ്പുള്ളതുപോലേ, അവക പാഠശാലകളിലും ഗ്രന്ഥാലയങ്ങൾ തുറക്കുന്നതു നന്നായിരിക്കും. എല്ലാഗ്രാമ സ്കൂളുകളിലും മാതൃഭാഷയിലുള്ള പുസ്തകങ്ങൾ ശേഖരിച്ചു വെക്കുന്നത് അവക സ്കൂളുകൾക്ക് പ്രയോജനകരമായ സഹായമായിരിക്കും. മദിരാശി ലൈബ്രറി അസോസിയേഷ്യൻ എന്ന ഒരു സംഘം മദിരാശിയിൽ നടന്നുവരുന്നുണ്ട്. പരോപകാരികളായ ആ സംഘനേതാക്കന്മാരുടേ ഒരു ഉദ്ദേശം, തങ്ങളുടെ സംഘം കൊണ്ടുള്ള പ്രയോജനം ഉൾനാട്ടുകളിലേ കേന്ദ്രങ്ങളിലും വ്യാപരിക്കേണമെന്നുള്ളതാണ്. ഈ സംഘത്തിന്റെ ശാഖകൾ അതിനേ സമ്മേളിച്ചും കൊണ്ട് മലബാറിലേ പ്രധാന നഗരങ്ങളിൽ തദ്ദേശവാസികളുടേ ഉത്സാഹങ്ങളാൽ തുറക്കപ്പെടുന്നപക്ഷം ഇവക

നഗരങ്ങളിലേയും അവക്കു ചുററുമുള്ള ഗ്രാമങ്ങളിലേയും നിവാസികൾക്കും പ്രസ്തുത ഗ്രന്ഥശാലകളെക്കൊണ്ടു് നിശ്ചയമായും പ്രയോജനം സിദ്ധിക്കുന്നതും ഈ സംഘത്തിന്റെ വിദ്യാഭ്യാസ സംബന്ധമായ വില കാലക്രമേണ ഉൾഗ്രാമങ്ങളിൽപോലും ബോധപ്പെടുന്നതുമായിരിക്കും. സൌകയ്യമുള്ള കേന്ദ്രങ്ങളിൽ നഗരങ്ങളിലെ ഗ്രന്ഥശാലാ സംഘങ്ങളുടെ വകയായി പ്രസംഗങ്ങളും നടത്തപ്പെടാം. അവക പ്രസംഗങ്ങൾ ഗ്രാമക്കാർ ശ്രദ്ധിച്ചു കേൾപ്പാനും അവരുടേ ഇടയിൽ പഠിപ്പുള്ളവരുടേ അറിവു പോയ്പോകാതേ സംരക്ഷിച്ചു പോരുവാനും സംഗതിവരും. പ്രാഥമികക്ലാസ്സുകളിലേ വിദ്യാഭ്യാസ ശേഷം പഠിപ്പു നിൎത്തിയവരുടേ ഉപയോഗത്തിന്നായി ഗ്രാമങ്ങളിലേ സ്കൂൾ അദ്ധ്യാപകന്മാർ തങ്ങളുടേ സ്കൂളുകളിൽ വായനശാലകൾ തുറക്കുന്നതും നന്നായിരിക്കും.

ഗ്രാമീണ വിദ്യാഭ്യാസം

ഗവർമെണ്ടു് മലയാളം ട്രാൻസ്‌ലേട്ടർ

പി. വി. കുരുവിളാ അവർകൾ

എഴുതിയതു്

ഇന്നു ഈ ലോകത്തിലുള്ള സകലജാതികളിലും വച്ചു്—ഒരു വേള ബ്രിട്ടീഷുകാരെ ഒഴിച്ചു് - മലയാളികളെക്കവിഞ്ഞു പരാക്രമശാലികളായി ആരും തന്നെയില്ലെന്നു മലയാളികൾക്കു അഭിമാനിക്കാം. കിഴക്കു പശ്ചിമഘട്ടമാകട്ടെ പടിഞ്ഞാറു അറബിക്കടലാകട്ടെ അവരുടെ പുരോഗമനത്തെ തടയുന്നതിനു പര്യാപ്തങ്ങളായിട്ടില്ല. മലയാളി ചെല്ലാത്ത രാജ്യമൊ കരസ്ഥമാക്കീട്ടില്ലാത്ത തുറയൊ ഭൂമുഖത്തുണ്ടെന്നു തോന്നുന്നില്ല. ഇവർ ആവണക്കിൻകുരുപോലെ ചിന്നിച്ചിതറി സകലദിക്കിലും വ്യാപിക്കുന്നുണ്ടെങ്കിലും അവർക്കു സ്വരാജ്യത്തോടുള്ള സ്നേഹം അതിരററതാണു്. രാജ്യത്തേക്കു മടങ്ങിപ്പോകുവാൻ കെട്ടുകെട്ടുമ്പോൾ അവരുടെ മുഖത്തു വിളങ്ങുന്ന പ്രസാദം ഒന്നു കാണേണ്ടതു തന്നെയാണു്. മലയാളികളുടെ മറെറാരു സ്വഭാവവൈശിഷ്ട്യം സാധുസംരക്ഷണയിൽ അവർക്കുള്ള ആസക്തിയാണു്. ദീനാനുകമ്പ അവർക്കു ഇന്നും ഇന്നലെയും ഉണ്ടായതല്ല. അനേക തലമുറകളായി നേടീട്ടുള്ള തറവാട്ടു സ്വത്താണതു. മലയാളികളുടെ ധൈര്യസ്ഥൈര്യത്തേയും സ്വരാജ്യസ്നേഹത്തേയും സാധുസംരക്ഷണാസക്തിയേയും അതിപ്രധാനമായ ഒരു വിഷയത്തിലേക്കു ആകർഷിക്കണമെന്നു ആഗ്രഹിക്കുന്നു.

ഉൽകൃഷ്ടവിദ്യാഭ്യാസവും സർവകലാശാലാ ബിരുദങ്ങളും നേടീട്ടുള്ളവർ തങ്ങളുടെ രാജ്യത്തുള്ള സാധുക്കളുടെ കാര്യം മറന്നു കളയുന്നതു യോഗ്യമല്ലല്ലൊ. ഉൽകൃഷ്ട വിദ്യാഭ്യാസം എന്നു ഇപ്പോൾ

പറഞ്ഞു വരുന്നതു ലഭിപ്പാൻ എല്ലാവർക്കും തരമാകയില്ല, നിശ്ചയം. എന്നാൽ പാൽപ്പായസം ഇല്ലാത്തവന്നു കറെ കഞ്ഞിയെങ്കിലും കിട്ടേണ്ടതല്ലേ? മേടയില്ലാത്തവന്നു ചുരുണ്ടുകൂടി കിടപ്പാൻ ഒരു മാടമെങ്കിലും വേണ്ടതല്ലേ?

പ്രാഥമിക വിദ്യാഭ്യാസം നമ്മുടെ രാജ്യത്തു ഒരു വിധത്തിൽ പടൎന്നു പിടിച്ചു വരുന്നുണ്ടെന്നുള്ളതു ഒരു ശുഭശകുനം തന്നെ. പ്രാഥമിക വിദ്യാഭ്യാസത്തെ സംബന്ധിച്ചേടത്തോളം ഇന്നു കേരളം ഇന്ത്യയുടെ മറ്റു ഭാഗങ്ങളെ അപേക്ഷിച്ചു മുന്നണിയിൽ തന്നെയാണു് നില്ക്കുന്നതു. എന്നാൽ നമ്മുടെ രാജ്യത്തു 6 വയസ്സിന്നും 9 വയസ്സിന്നും മദ്ധ്യേയുള്ള ഒരു ആൺകുട്ടിയെങ്കിലും പെൺകുട്ടിയെങ്കിലും സ്കൂളിൽ പോകാതെ ഇരിക്കുന്ന കാലത്തോളം നമുക്കു സമാധാനത്തിന്നു വകയില്ല. കഴിഞ്ഞ കാനേഷുമാരി കണക്കു നോക്കിയാൽ മലയാള ജില്ലായിൽ ഈ പ്രായത്തിലുള്ള ഒരു ലക്ഷം കുട്ടികൾ പ്രാഥമിക വിദ്യാഭ്യാസം ലഭിക്കാതെയും ലഭിപ്പാൻ തരമില്ലാതെയും ഉഴലുന്നതായി കാണാം. മാതൃഭാഷ വായിപ്പാനും എഴുതുവാനും ചില്ലറക്കണക്കു കൂട്ടുവാനും പഠിക്കുക— ഭാവിശ്രേയസ്സിലേക്കു എത്തിനോക്കുവാൻ ഇത്രമാത്രം ഒരു മാൎഗ്ഗം ലഭ്യമാകുക— ഇതില്ലാഞ്ഞാൽ മനുഷ്യായുസ്സ് ഇപ്പോഴത്തെ സ്ഥിതിക്കു കേവലം നിഷ്പ്രയോജനമെന്നേ വരു. സമുദായ ശരീരത്തിലെ ഭൂരിഭാഗം ഇങ്ങനെ അധഃപതിച്ചിരിക്കുമ്പോൾ ഉത്തമാംഗം എന്നു അഭിമാനിക്കുന്ന ന്യൂനഭാഗം ഉയരുന്നതെങ്ങനെ? ഉയൎന്നാൽ തലയും ഉടലും വെവ്വേറെ!

എന്നാൽ സൎവ്വസാധാരണമായ പ്രാഥമിക വിദ്യാഭ്യാസം നല്ലേണമെങ്കിൽ അതിലേക്കു വാരിക്കോരി ചെലവിടുവാൻ അളവില്ലാതെ ദ്രവ്യം ആവശ്യമല്ലേ എന്നു ഒരു ചോദ്യം നേരിടും. എന്നാൽ മുൻകാലങ്ങളിൽ പ്രാഥമിക വിദ്യാഭ്യാസത്തിന്നു എത്രമാത്രം ചെലവുണ്ടായിരുന്നു എന്നു ആലോചിക്കണം, വിശേഷ

പ്പെട്ട എട്ടപ്പുകളും ചാരുബെഞ്ചുകളും മററും ഈ കാൎയ്യത്തിൽ ഒഴിച്ചു കൂടാത്തവയാണൊ? ഗ്രാമക്കാർ ഓലയും മുളയും കാലും കോലും കൊണ്ടുവന്നു അവർ തന്നെ കെട്ടി തയ്യാറാക്കിയ ഒരു എഴുത്തു പള്ളിയിൽ തടുക്കു പായിന്മേൽ ഇരുന്നു നിലത്തു എഴുതി ഓല വരച്ചു പഠിച്ചിരുന്ന സമ്പ്രദായം തീരെ വൎജ്ജിക്കേണ്ടതാണൊ? ഇപ്പോഴത്തെ ഏററവും ഉപരിയായ വിദ്യാഭ്യാസാദൎശങ്ങൾകൂടിയും പഴയ പള്ളിക്കൂടങ്ങളും സമ്പ്രദായങ്ങളും മൂലം സാധിക്കാവുന്നതാണെന്നാണു എന്റെ വിശ്വാസം. ദാരിദ്ര്യം അടഞ്ഞ നമ്മുടെ രാജ്യത്തു "ലഘുജീവിതവും ഉൽകൃഷ്ടചിന്തയും" സംഘടിപ്പിക്കാനാണു നാം സദാ ശ്രമിക്കേണ്ടതു.

മലയാള ജില്ലയിൽ, കഴിഞ്ഞ കാനേഷുമാരി കണക്കപ്രകാരം 2200 ഗ്രാമങ്ങളും ഇവയിൽ 5—10 വയസ്സിന്നു ഇടയിലായി ആകെ 2,02,000 ആൺകുട്ടികളും 1,94,000 പെൺകുട്ടികളും ഉണ്ടെന്നു കാണുന്നു: എന്നു വെച്ചാൽ ഗ്രാമം ഒന്നിൽ ശരാശരി 92 ആൺകുട്ടികളും 88 പെൺകുട്ടികളും: ആകെ 180 കുട്ടികൾ. ഈ കുട്ടികൾ അവരുടെ വയസ്സുപ്രകാരം ശരിയായി വിഭാഗിക്കപ്പെട്ടിരിക്കുന്നു എന്നു ഗണിക്കുന്നതായാൽ 6 വയസ്സിന്നും 9 വയസ്സിന്നും മദ്ധ്യേ ഏറക്കുറെ 100 കുട്ടികൾ ഉണ്ടായിരിക്കും. ഈ 100 കുട്ടികൾക്കു ഒരു പള്ളിക്കൂടം മതിയാകും: അതായതു, ഗ്രാമം ഒന്നിന്നു ശരാശരി ഒരു പള്ളിക്കൂടവും ആകെ 2200 പള്ളിക്കൂടങ്ങളും വേണ്ടിയിരിക്കുന്നു. കഴിഞ്ഞ കാനേഷുമാരി കണക്ക എടുത്ത സമയത്തു റെിച്ചർ മാനേജർമാരുടെ കീഴിൽ മലയാള ജില്ലയിൽ 920 പള്ളിക്കൂടങ്ങൾ ഉണ്ടായിരുന്നു. അതു ഇപ്പോൾ എത്രയായി വൎദ്ധിച്ചിട്ടുണ്ടെന്നു കൃത്യമായ വിവരം എനിക്കില്ല. അതും മററു പള്ളിക്കൂടങ്ങളും കൂടി ഉദ്ദേശം 1200 ഉണ്ടെന്നു വെക്കുന്നതായാൽ ബാക്കി 1000 പള്ളിക്കൂടം പുതുതായി സ്ഥാപിക്കേണ്ടിയിരിക്കുന്നു. പള്ളിക്കൂടത്തിൽ പോകാതെ ഉഴന്നു നടക്കുന്ന ആകെ 1,00,000 കുട്ടികൾ ഉണ്ടെന്നും

1000 പുതിയ പള്ളിക്കൂടങ്ങൾ ഉണ്ടാകേണ്ടതാണെന്നും കാണാം. ഈ 1000 പള്ളിക്കൂടങ്ങളും ഉടനെ ഗവർമെണ്ടൊ തദ്ദേശ ബോൎഡുകളൊ തന്നെ സ്ഥാപിച്ചു നടത്തുകയെന്ന കാൎയ്യം അസാദ്ധ്യമാണെന്ന പ്രഥമദൃഷ്ട്യാ പ്രത്യക്ഷമാണല്ലൊ. അവരവരുടെ കാൎയ്യം അവരവർ തന്നെ നോക്കുകയെന്നതേ ഈ സംഗതിയിൽ സാദ്ധ്യമാകയുള്ളൂ. അതിനുള്ള മാൎഗ്ഗം ചിന്തിക്കാം.

ഒരു ഗ്രാമ പള്ളിക്കൂടത്തിൽ രണ്ടുക്ലാസ്സ് മാത്രം ഉണ്ടായിരിക്കുകയും അതിൽ രണ്ടുകൊല്ലത്തെ അഭ്യസനം നല്കുകയും ചെയ്യയാണെങ്കിൽ അതാണ്ടുതോറും 50 കുട്ടികളെ പറഞ്ഞയക്കാവുന്നതും താഴെ നിന്നു 50 പേരെ പുതുതായി ചേൎക്കാവുന്നതുമാണു്.

സ്ക്കൂൾ എട്ടപ്പു മുൻസൂചിപ്പിച്ചപ്രകാരം ഏററവും ചുരുങ്ങിയ ചെലവിൽ ഉണ്ടാക്കാം. അതതു ഗ്രാമക്കാരുടെ ധനസ്ഥിതി അനുസരിച്ചു് ആ ചെലവു കൂട്ടുകയൊ കുറക്കുകയൊ ചെയ്യാം. സാധാരണയായി കൽത്തൂണുകളും അരമതിലും കെട്ടിയ ഒരു വിശാലമായ കൊട്ടിൽ മതിയാകും. സ്ക്കൂളിലെ അത്യാവശ്യമായ സാധനസാമഗ്രികൾ വെച്ചു പൂട്ടുന്നതിന്നു ഒരു മുറി ഒരററത്തും, ഗ്രാമ വായനശാലയായി ഉപയോഗിക്കുന്നതിന്നു തുറസ്സായ ഒരു മുറി മറേറ അററത്തും ഉണ്ടായിരിക്കണം. ഈ വായനശാല അതി പ്രധാനമാണു്. ഇതില്ലാഞ്ഞാൽ രണ്ടുകൊല്ലം മാത്രം പഠിച്ചു ശേഷം പുറത്തേക്കു പോയി ഓരോരോ ജോലിചെയ്തു ജീവിതം നയിക്കുന്ന ഗ്രാമജനങ്ങൾ പഠിച്ചതു താനെ മറന്നുപോകും. വൎത്തമാനപത്രങ്ങളും ചെറു പുസ്തകങ്ങളും മററും അവർ വായിച്ചുകൊണ്ടിരുന്നാൽ അവർ ആദ്യം സമ്പാദിച്ച അക്ഷരജ്ഞാനം നഷ്ടമായിപ്പോകാതെ സൂക്ഷിക്കാം.

ഈ സ്കൂളുകൾ ഗ്രാമവാസികൾ താനേ കേട്ടപോക്കുകയും അതാണ്ടുതോറും കെട്ടിമേയുകയും വേണം. സാമാനങ്ങൾ യാതൊന്നും ഉണ്ടായിരിക്കേണ്ടതില്ല. കുട്ടികൾ നിലത്തു തടുക്കുഇട്ടു ഇരിക്കും. കുറെ ഉയൎന്ന ഒരു തറമേൽ ഗുരുനാഥനും. കുട്ടികൾ നിലത്തിരു

ന്നാൽ അവരുടെ നാട്ടല്ല വളഞ്ഞുപോകുമെന്നും മററും ചില പുസ്തകങ്ങളിൽ കാണുന്നതുകൊണ്ടു ഭയപ്പെടണമെന്നില്ല. കുട്ടികൾക്കു ധാരാളം വ്യായാമത്തിന്നു വഴിയുണ്ടല്ലൊ. ഹാളിന്റെ രണ്ടുഭാഗത്തുമുള്ള കൈമതിൽ രണ്ടാംക്ലാസിലെ കുട്ടികൾക്കു സ്ലേററുവെച്ച എഴുതുവാൻ ഉപയോഗിക്കാം. താഴത്തെക്ലാസ്സിലെ കുട്ടികൾ തറയിൽ നല്ല മണൽ വിരിച്ചു നിലത്തെഴുതും. ഈ പുരാതനമായ നിലത്തെഴുത്തു ഇപ്പോഴത്തെ ഭാഷയിൽ പറയുന്നതായാൽ ഒരു ഉത്തമ 'നയനകര പരിശീലന' മാർഗ്ഗമാണു്.

ഇതിന്നുള്ള അസ്സൽ ചെലവു മൊത്തമായി പറയുന്നതായാൽ ഏടുപ്പിന്ന—50 ക; പുൽപായു് 10 ക; 50 ശിശുപാഠ പുസ്തകം, 50 രണ്ടാം പാഠപുസ്തകം, 50 സ്ലേററുകൂടി 31 ക; പലചില്ലറ 9 ക; ആകെ ഉറുപ്പിക 100.

ഒരു വാദ്ധ്യാരും ഒരു സഹായനും ഉണ്ടെങ്കിൽ 100 കുട്ടികളുടെ കാര്യം നോക്കാം. രണ്ടുകൊല്ലത്തെ പഠിപ്പു കഴിഞ്ഞു് ഉയൎന്ന വല്ല പള്ളിക്കൂടത്തിലേക്കും പോകുന്നതിന്നു സാധിക്കാതെ നില്ക്കുന്നവരെങ്കിലും പഠിപ്പിൽ അതിയായ വാസനയുള്ളവരായി കാണുന്ന ചുരുക്കം ചില വിദ്യാൎത്ഥികളെ മോണിററർമാരായി നിൎത്തി അവൎക്കു ചുരുങ്ങിയ പരിശീലനം നല്കാവുന്നതും അവരുടെ സഹായം ഉപയോഗിക്കാവുന്നതുമാണു്. ഇതു പണ്ടുകാലം മുതല്ക്കെ നമ്മുടെ നാട്ടിൽ നടപ്പുള്ള ഒരു സമ്പ്രദായമാണു്. ഇതിനാണു് "മദ്രാസ്സു് സമ്പ്രദായം" അല്ലെങ്കിൽ "മോണിട്ടറാരിയൽ സമ്പ്രദായം" എന്നു പാശ്ചാത്യ വിദഗ്ദ്ധന്മാർ പേർ കൊടുത്തിട്ടുള്ളതു.

എല്ലാ കുട്ടികളും, ഫീസു് അടക്കുക തന്നെവേണം. താഴെ ക്ലാസ്സിൽ മാസംതോറും 1 അണ നിരക്കിലും ഉയൎന്ന ക്ലാസ്സിൽ 2 അണ നിരക്കിലും ഫീസു് ചുമത്താം. ഏതെങ്കിലും ഒരു സാധനം തീരെ സൌജന്യമായി ലഭിച്ചാൽ അതിന്നു ആരും വിലകല്പിക്കാ–

റില്ലല്ലൊ. തീരെ നിവൃത്തിയില്ലാത്ത സാധുക്കളുടെ കുട്ടികളുടെ കാൎയ്യത്തിൽ ഗ്രാമത്തിലെ സ്വത്തുകാർ ഫീസ് കൊടുത്തു അവരെ സഹായിക്കട്ടെ. ഒരു ധനികൻ മാസം ഒന്നുക്കു 1 ക കൊടുത്താൽ താഴെ ക്ലാസ്സിൽ 16 കുട്ടികളെയൊ ഉയൎന്നക്ലാസിൽ 8 കുട്ടികളെയൊ സന്ധിപ്പിച്ചപോകാം. മീനാനുകമ്പ ഈ വിഷയത്തിൽ കാണിക്കുകയും ചെയ്യാം. ഇങ്ങനെ ഫീസ് പിരിക്കുന്നതായാൽ 10 ക യോളം ഫീസ് പിരിവുണ്ടാകും.

നിബന്ധം ഏൎപ്പെടുത്തുന്നതു നന്നല്ല. ജനസമുദായത്തിൽ 75 ശതമാനം ആളുകൾ വിദ്യാഭ്യാസത്തെ വിലയേറിയതായി കരുതുകയും ആയതിനെ താല്പൎയ്യത്തോടെ അന്വേഷിക്കയും ചെയ്യുവരവെ 25 ശതമാനം പേർ ഉദാസീനക്കാരായി തങ്ങളുടെ കുട്ടികളെ വിദ്യാലയത്തിലേക്കു അയക്കയില്ലെന്നു മൂക്കട മുഷ്ടി പിടിക്കുന്നതായാൽ ഇങ്ങനെയുള്ളവരെ നേൎവഴിക്കു കൊണ്ടുവരുവാൻ നിബന്ധം വേണ്ടിവരും എന്നാൽ നമ്മുടെ ഉൾനാടുകളെ സംബന്ധിച്ചേടത്തോളം ശരിയായ ഉപദേശം മാത്രം നല്കിയാൽ മതിയാകും. അതോടുകൂടി അയൽ ഗ്രാമങ്ങളുടെയും അയൽവാസികളായ യോഗ്യന്മാരുടെയും ദൃഷ്ടാന്തം കാണുമ്പോൾ തങ്ങളുടെ കുട്ടികളും നന്നായി വരണമെന്നും അവരെ പള്ളിക്കൂടത്തിലേക്കു അയക്കണമെന്നുമുള്ള ആഗ്രഹം മാതാപിതാക്കന്മാൎക്കു ഉണ്ടാകാതെയിരിക്കയില്ല, നിശ്ചയം.

കുട്ടികളെ പകൽ പഠിപ്പിക്കുന്നതുപോലെ മുതിൎന്നവരെ— അതായതു 40 വയസ്സിൽ താഴെയുള്ളവരെ—ഈ സ്കൂളിൽ വെച്ചു തന്നെ രാത്രിതോറും ഒന്നോ രണ്ടോ മണിക്കൂർനേരം പഠിപ്പിക്കാം. ആഴ്ചയിൽ മൂന്നുദിവസം പുരുഷന്മാൎക്കും മൂന്നു ദിവസം സ്ത്രീകൾക്കുമായി വേർതിരിച്ചുവെക്കാം. ഇതു സംബന്ധിച്ചുള്ള ഉത്തരവാദിത്വം പ്രതിഫലംകൂടാതെ ഭരമേല്ക്കുവാൻ ഒരുക്കമുള്ള മാന്യന്മാർ ഗ്രാമത്തിൽ ഉണ്ടാകുമെന്നു ആശിക്കാവുന്നതാണു്. നിശാപാഠശാലയിൽ പഠിക്കുന്നവൎക്കു മാസംതോറും 4 ണ പ്രകാരം

ഫീസ് ചുമത്താമെന്നു തോന്നുന്നു. അഗതികളായുള്ളവരെ സൌജന്യമായി പഠിപ്പിക്കയും വേണം. ഇതിൽനിന്നും 10 ക പിരിവുണ്ടാകാം.

പള്ളിക്കൂടത്തിന്റെ കാൎയ്യം നോക്കുവാൻ ഒരു ഗ്രാമസഭ ഉണ്ടായിരിക്കേണ്ടതാണ്. ഇവർ ഗ്രാമപ്രമാണികളിൽ നിന്നു 5 ക മാസംതോറും പിരിക്കുകയും ഈ അഞ്ചുറുപ്പിക ഒരു വരിയായി സ്കൂളിന്നു കൊടുക്കുകയും വേണം.

ചിലവിന്റെ കാൎയ്യത്തിൽ ഒരു ഉപാദ്ധ്യായൻ 12 കയും സഹായൻ 10 കയും പലവക ചിലവുകൾക്കു 3 കയും വീതം ചിലവ ചെയ്യേണ്ടതാണു. വാദ്ധ്യാരും സഹായകനും ഗ്രാമത്തിൽ തന്നെ സ്ഥിരവാസികളാകയാൽ അവരുടെ സ്വന്തം വീട്ടുകാൎയ്യങ്ങളും മററുംകൂടെ അന്വേഷിപ്പാൻ അവൎക്കു സൌകൎയ്യമുണ്ടാകുന്നതുകൊണ്ടു, മേൽകാണിച്ച ശമ്പളം തീരെ കുറവായിപ്പോയി എന്നു കരുതേണ്ടതില്ല. പരിശോധക ഉദ്യോഗസ്ഥന്മാരും ആവശ്യമില്ല. ഗ്രാമക്കാരുടെ സ്വന്തം പണം—അവരുടെ സ്വന്തംസ്കൂൾ—അതു നന്നായി നടക്കുന്നുവൊ എന്നു അവർ തന്നെ അന്വേഷിച്ചുകൊള്ളും. സന്ദൎശകന്റെയും ഉപദേശകന്റെയും നിലയിൽ ഒരാൾ താലൂക്കിലേക്കു മുഴുവൻ കൂടി ഉണ്ടായിരുന്നാൽ മതിയാകും.

മേൽ വിവരിച്ചപ്രകാരമുള്ള പള്ളിക്കൂടങ്ങൾ പണ്ടെത്തെ കാലത്തു എല്ലായിടത്തുമുണ്ടായിരുന്നു. എന്നാൽ ഇപ്പോൾ അവ കേവലം നാമാവശേഷമായിപ്പോയിരിക്കുന്നുവെന്നു തന്നെ പറയാം. ഇവയെ പുനൎജ്ജീവിപ്പിച്ചാൽ മാത്രമെ സാൎവ്വത്രികമായ പ്രാഥമിക വിദ്യാഭ്യാസം നമ്മുടെ രാജ്യത്തു സാധിക്കയുള്ളൂ.

ജനസാമാന്യബോധനവും ഗ്രന്ഥാലയപ്രചാരണ പ്രസ്ഥാനവും

നന്ത്യാരുവീട്ടിൽ

കെ. പരമേശ്വരൻ പിള്ള അവർകൾ, എം. എ. എഴുതിയത്

വിദ്യാഭ്യാസ വിഷയകമായുണ്ടാകാവുന്ന വിവിധങ്ങളായ പ്രമേയങ്ങളിൽ അത്യന്തം ശ്രദ്ധേയമായ ഒന്നാണ് ജനസമാന്യബോധനം. ഒരു ജനസമുദായത്തിന്റെ ഉപരിതല മാത്രം വിദ്യാവിദ്യുൽപ്രഭകൊണ്ടു തിളങ്ങുന്നതുകൊണ്ട് ആ സമുദായത്തിന് അകപ്പാടെ സ്ഥായിയായ ഗുണം വരികയില്ല; എന്നുമാത്രമല്ല, പെട്ടെന്ന് ഒരു ഭാഗംമാത്രം ചൂടുപിടിക്കയും മററുള്ള ഭാഗങ്ങൾ തണുത്തുതന്നെ ഇരിക്കയും ചെയ്യുന്ന സ്ഫടികപാത്രംപോലെ വേഗത്തിൽ ഛിന്നഭിന്നമായിപ്പോകാൻ തരമുണ്ട്. നമ്മുടെ സ്ഥിതി നോക്കിയാൽ, ആ ഉപരിതലം കൂടിയും പരിപൂർണ്ണമായി പ്രഭാതരളമായിത്തീൎന്നിട്ടുണ്ടെന്നു പറയാൻ വയ്യാ; വാസ്തവത്തിൽ അതിൽ അല്പാംശത്തിന് മാത്രമെ ആ ഭാഗധേയം സിദ്ധിച്ചിട്ടുള്ളു. ഈ അവസ്ഥ ലവലേശം അശാസ്യമല്ല. നമുക്ക ഒരു ജനത എന്ന മാന്യസ്ഥാനം ലഭിക്കണമെങ്കിൽ വിദ്യാഭിവൃദ്ധി സാൎവ്വത്രികമാകുക തന്നെ വേണം.

ഭാരത ഭൂഖണ്ഡത്തിൽ നിവസിക്കുന്ന ജനങ്ങളിൽ ഭൂരിപക്ഷവും വിദ്യാവിഹീനർ എന്നു പറഞ്ഞാൽ പോരാ; നിരക്ഷരർ എന്നുതന്നെ പറയേണ്ടിയിരിക്കുന്നു. ആ നിരക്ഷര ഭൂരിപക്ഷത്തിൽ വലിയ ഒരു ഭൂരിപക്ഷം ഗ്രാമങ്ങളിൽ നിവസിക്കുന്നവരാണ്. നഗരവാസികളുടെ കൂട്ടത്തിലും ധാരാളമായി നിരക്ഷരരെ കാണാറുണ്ട്. എങ്കിലും, ജനസാമാന്യബോധനം ഗ്രാമീണബോധനത്തിലാണ് അന്തർഭവിച്ചിരിക്കുന്നതു്. പ്രാചീനകാലങ്ങളിൽ ഗ്രാമങ്ങൾ "തനിക്കുതാൻ പോന്ന" വ്യക്തികളായിരുന്നു; അവ സ്വന്തം അവശ്യങ്ങൾക്ക് വേണ്ടിവന്ന

ജീവികാസാധനങ്ങളെ സ്വയം സമ്പാദിച്ചുവന്നു എന്നു മാത്ര
മല്ല, അവയ്ക്ക കൂടുതൽ കിട്ടിവന്നതു കൊണ്ടു് നഗരവാസികളെ
സഹായിക്കയും ചെയ്തുവന്നു. ആ സുഭിക്ഷവും ശാന്തിയും സഹ
കരണവും ഇപ്പോൾ കുറഞ്ഞു കുറഞ്ഞു വരികയാണു്. ഈ
സ്ഥിതിഭേദത്തിനുള്ള കാരണങ്ങൾ പലതുമായിരിക്കാം. കൈ
ത്തൊഴിലുകളെ അതിക്രമിച്ചിരിക്കുന്ന യന്ത്രസാമഗ്രികളും യന്ത്ര
ശാലകളും ആയിരിക്കാം. ആ കാരണങ്ങളിൽ വച്ചു് അതി പ്രധാ-
നങ്ങളായവ. ഏതായാലും, ഗ്രാമവാസികൾ തൊഴിലില്ലാതെ
ചമഞ്ഞു, പട്ടണങ്ങളിൽ ചെന്നാൽ സവൈശ്വര്യവും സമ്പൂർണ്ണ
മായി ലഭിക്കും എന്നു ഭ്രമിച്ചു, കുടുംബസമേതം നഗരങ്ങളിലേക്കു
പുറപ്പെട്ടു തുടങ്ങിക്കഴിഞ്ഞിരിക്കുന്നു. പട്ടണങ്ങളിൽ ആ സാധു
ക്കൾക്കു് കിട്ടാവുന്ന പണിയും കൂലിയും നിയതമല്ല; അവർക്കു്
വല്ലവിധത്തിലും വല്ലതുംകുറച്ചു പണം കിട്ടിയാൽ അതിനെ അനാ
ശാസ്യമായ വിധത്തിൽ ചെലവാക്കാനുള്ള പ്രലോഭനങ്ങളും
അവിടെ സുലഭമാണു്. ഇങ്ങനെ തൊഴിൽ കിട്ടാതെയും, വല്ലതും
കിട്ടി അതിൽനിന്നും ആദായം ഉണ്ടാകയും ചെയ്താൽ. വിവേകം
കൂടാതെ ചെലവാക്കി തങ്ങളേയും കുടുംബത്തേയും നിത്യദാരിദ്ര്യ
ത്തിൽ വലയിച്ചും, ഈ ദുരവസ്ഥയുടെ സ്മരണം ഉണ്ടാകാതെ
യിരിക്കുന്നതിനു വേണ്ടി മദ്യപാനം മുതലായ ദുശ്ശീലനങ്ങൾ
സമ്പാദിച്ചും നട്ടം തിരിഞ്ഞു് നഗരത്തിൽ കഴിയുന്ന ഗ്രാമീണ
രുടെ സംഖ്യ ഇന്നു് ഒട്ടും കുറഞ്ഞതല്ല. ഈ ക്രമത്തിൽ എത്ര
യോ ഗ്രാമജനങ്ങൾ ധർമ്മഭ്രഷ്ടരായി ഭയനീയമായവിധത്തിൽ അധഃ
പതനം പ്രാപിക്കുന്നു. നിത്യവൃത്തിക്കു് മുട്ടില്ലാത്ത വല്ല ഗ്രാമീ
ണരും ഉണ്ടെങ്കിൽ അവരും തങ്ങളുടെ സന്താനങ്ങളെ, പൂർവ്വിക
വൃത്തിയായ കൃഷി പരിശീലിപ്പിക്കാതെ, പട്ടണങ്ങളിലെ കോലാ
ഹലങ്ങൾ കേട്ടും കണ്ടും ഭ്രമിച്ചു്, നാം മുഖ്യമായി സംസ്ക്കാരപരമെന്നു
അഭിമാനിക്കുന്നതും, വാസ്തവത്തിൽ അങ്ങനെ അല്ലാത്തതും, ഉപ
ജീവനമാർഗ്ഗത്തിനു ഉതകാത്തതും, ആയ നവീനരീതിയിലുള്ള ഉന്നത
വിദ്യാഭ്യാസത്തിനു് അയച്ചു വൃഥാ ധനവും ശക്തിയും ക്ഷയി-

ഷ്ടിച്ച് തങ്ങൾക്കും നാട്ടിനും നാശം നേടിപ്പോരുന്നു. ഈദൃശസ്ഥിതി വരാനുള്ള കാരണം കാര്യാകാര്യ വിവേചനക്ഷമമായ വിദ്യാഭ്യാസത്തിന്റെ കുറവുതന്നെ ആണ്.

ജനസാമാന്യബോധനം ജനതയുടെ സർവ്വതോമുഖമായ പുരോഗമനത്തിനു അത്യന്താവശ്യകമാകുന്നു. ഭാരതഭൂമി, വിശേഷിച്ചും കേരളഖണ്ഡം, അതിലും കേരളീയഗ്രാമങ്ങൾ, മൂന്നുനാലു ശതവർഷങ്ങളായി പലപല കാരണങ്ങൾനിമിത്തം, അന്ധവിശ്വാസങ്ങളുടേയും തജ്ജന്യമായ ദുരഭിമാനങ്ങളുടേയും സങ്കേതസ്ഥാനമായി തീർന്നിരിക്കുന്നു. അന്ധവിശ്വാസ പിശാചിനെ വിദ്യാഭ്യാസമന്ത്രം കൊണ്ടു് ഉച്ചാടനം ചെയ്താൽ മാത്രമേ ഇനി ജനതയുടെ വികൃതികൾ മാറുകയുള്ളു. ചില വ്യവസായിക പത്തനങ്ങളിൽ എന്നപോലെ നിമിഷക്കണക്കിനു ലക്ഷക്രമത്തിൽ ധനം വന്നും പോയും ഇരിക്കുന്ന സ്ഥിതി ഭാരതീയ രാജ്യങ്ങളിൽ ഒരിടത്തും കാണ്മാനില്ലെങ്കിലും, വേണ്ടതു വേണ്ടകാലത്തു വേണ്ടതുപോലെ പ്രവർത്തിക്കായ്കയാൽ വരുന്ന ദ്രവ്യനാശവും കാര്യഹാനിയും നമ്മുടെ ഇടയിലും സാധാരണമായി കാണാറുണ്ടല്ലോ. പ്രതികൂലാവസരങ്ങളെപോലും കാര്യസ്ഥിതിയുടെ ബുദ്ധിപൂർവ്വകമായ വിലോകനം കൊണ്ടു് സമനുകൂലങ്ങളാക്കി തീർക്കാവുന്നതാകുന്നു. എന്നാൽ അതിനുള്ള വൈദഗ്ദ്ധ്യം, വിദ്യാഭ്യാസജന്യമായ അത്മബോധം കൊണ്ടും, തത്തൽക്കാലങ്ങളിൽ ഇതര ജനങ്ങൾ എങ്ങനെയാണു പ്രവർത്തിച്ചിട്ടുള്ളതു് എന്ന ജ്ഞാനംകൊണ്ടും മാത്രമെ സിദ്ധിക്കയുള്ളു. ഈ സിദ്ധിവന്നു കഴിയുമ്പോൾ ഭാരതീയരുടെ ഭാവി എത്ര ഭാഗധേയഭാസുരമായിരിക്കും.

വിദ്യാസമ്പന്നർ വെറും നിധികാക്കുന്ന ഭൂതങ്ങളെപോലെ ഇരുന്നാൽ അതുകൊണ്ടു് അവർക്കും മറ്റുള്ളവർക്കും ഒരു പ്രയോജനവും ഇല്ല. അവർ തങ്ങൾക്കു് ലഭിച്ചിട്ടുള്ള വിദ്യയെ വീണ്ടും മിനുക്കിവെയ്ക്കുന്നതു തങ്ങൾക്കും നാടിനും ശ്രേയസ്കരമായിരിക്കും. പുസ്തകങ്ങൾ വഴിയായോ, പ്രസംഗങ്ങൾ വഴിയായോ അഭ

മുഖസംഭാഷണങ്ങൾ വഴിയായോ, വിദ്വജ്ജനങ്ങൾ തങ്ങളുടെ ജ്ഞാനധനത്തെ ഭാഗ്യഹീനരായ ഭ്രാതാക്കൾക്ക അവകാശക്രമം അനുസരിച്ച ഭാഗിച്ച കൊടുക്കേണ്ടതു് അവരുടെ ധൎമ്മമാകുന്നു. പ്രാചീനഭാരതത്തിലെ ഋഷീശ്വരന്മാർ അങ്ങനെ ചെയ്തുവരായിരുന്നു. ശ്രീകൃഷ്ണഭഗവാൻ കൂടിയും സൎവ്വലോകത്തിന്റെയും അനശ്വര ഭക്തി ബഹുമാനങ്ങൾക്ക പാത്രമായ ശ്രീഭഗവൽഗീത കൊണ്ടു് അറിഞ്ഞവരുടെ അറിവു ലോകത്തിനു എങ്ങനെ ഉപകരിക്കാമെന്നു് ആണല്ലോ കാണിച്ചു തന്നിട്ടുള്ളതു്!

പ്രാചീനകാലങ്ങളിൽ ജനസാമാന്യബോധനത്തിനു് പല മാൎഗ്ഗങ്ങൾ ഉണ്ടായിരുന്നു. അവയിൽ ചിലവയാണു് ഉത്സവങ്ങളും അതു സന്ദർഭത്തിൽ നടത്തിവരാറുണ്ടായിരുന്ന നാടകാഭിനയം, ഓട്ടൻ തുള്ളൽ, കഥകളി, ചാക്യാർ കൂത്തു്, പാഠകം, കഥാകാലക്ഷേപം ഭജനാ മുതലായവ. തീൎത്ഥാടനങ്ങളും ഇതുപോലെ ഒരു മാൎഗ്ഗമായിരുന്നു. ഇവയിൽ ഓരോന്നിലും മതത്തിലുള്ള ശ്രദ്ധയെ വൎദ്ധിപ്പിക്കുക എന്ന പരമോദ്ദേശ്യം പ്രകടമായി കാണുന്നുണ്ടെങ്കിലും, ഇവയുടെ പ്രവൎത്തനരീതി നോക്കുമ്പോൾ ഇവയ്ക്ക വിനോദനദ്വാരാ ജനങ്ങളുടെ ഇടയിൽ ലോകജ്ഞാനവും ശാസ്ത്രജ്ഞാനവും വൎദ്ധിപ്പിക്കുക എന്നു കൂടി ഒരു ഉദ്ദേശ്യം ഉണ്ടായിരിക്കണം എന്നു വിചാരിക്കേണ്ടിയിരിക്കുന്നു. അക്കാലത്തെ സ്ഥിതിക്കു് ഈ മാൎഗ്ഗങ്ങൾ ഫലംകൊണ്ടു് ധാരാളം പൎയ്യാപ്തവുമായിരുന്നു. ഇന്നത്തെ സ്ഥിതി നവീന പരിഷ്കാരധോരണിയാലും, ജീവികാമാൎഗ്ഗസമ്പാദന ക്ലേശത്താലും, വിദ്യാഭ്യാസസമ്പ്രദായവൈദേശികത്വത്താലും, ഭിന്നജനസമ്പൎക്കത്താലും മററും വളരെ മാറിപ്പോയിട്ടുണ്ടു്. അതുംകൊണ്ടു് ഇന്നു് ആ പ്രാചീനസമ്പ്രദായം മതിയാകുന്നതല്ല. ആയുർദായം ഗണിച്ചു നോക്കിയാലും ഇന്നത്തെ ഒരാളിനു് അത്ര ദീൎഘകാലം വിനിയോഗിച്ചു് ജ്ഞാനസമ്പാദനം ചെയ്യാനുള്ള സൌകൎയ്യമോ അനുഭവപ്പെടുത്തുവാനുള്ള അവകാശമോ ഇല്ലെന്നു വേണം പറയാൻ. ആധു

നികകാലത്തുള്ള ശാസ്ത്രശാഖകളുടെ വർദ്ധിച്ചുവരുന്ന വൈവിദ്ധ്യ-
ത്തെ ഓർത്തുനോക്കുമ്പോൾ, പ്രാചീനകാലങ്ങളിൽ നടപ്പുണ്ടായി
രുന്ന ജ്ഞാനപ്രചാരണ മാർഗ്ഗങ്ങളെ തന്നെ അനുവർത്തിക്കുന്നതു
കൊണ്ടു് നമുക്കു് പര്യാപ്തമായ പ്രയോജനം സിദ്ധിക്കുമെന്നു് ഉദ്ദേ
ശിക്കാനും തരമില്ല. ചുരുക്കത്തിൽ, ജനസാമാന്യ ബോധന
ത്തിനു് നാം നവീനമായ ഒരു പദ്ധതിയെ ആശ്രയിക്കേണ്ടതായി
തന്നെ ഇപ്പോൾ വന്നിരിക്കുന്നു.

ഗ്രന്ഥശാലാപ്രചാരണ സംഘത്തിന്റെ പ്രവർത്തനത്തിനു്
ഇതാ ബഹുപ്രയോജനമായ ഒരു പെരുവഴി തുറന്നു കാണുന്നു!
സാക്ഷരജനങ്ങളുടെ ഉപയോഗത്തിനായി ഗ്രാമംതോറും ഗ്രന്ഥ
ശാലകൾ സ്ഥാപിക്കയും, നിരക്ഷര ജനങ്ങളുടെ ബോധനത്തിനു
വേണ്ടി നിശാപാഠശാലകളും സംഭാഷണ സമ്മേളനങ്ങളും ഏർപ്പെ
ടുത്തുകയും ചെയ്യുന്നപക്ഷം ഉദ്ദിഷ്ടകാര്യം ക്ഷിപ്രസാദ്ധ്യമായി
ത്തീരുന്നതാണു്. ഗ്രന്ഥശാലകളിൽ, വേണ്ടവിധം നടത്തിപ്പോ
രുന്ന മലയാളവർത്തമാനപത്രങ്ങളും മലയാളമാസികകളും, സം
ക്ഷേപിച്ചു് ലളിതഭാഷയിൽ ഇപ്പോൾ തന്നെ എഴുതിയിട്ടുള്ളതോ
സംഘത്തിന്റെ നിർദ്ദേശമനുസരിച്ചു് യോഗ്യതയുള്ളവർ മേൽ
എഴുതാവുന്നതോ ആയ പുസ്തകങ്ങളും, മഹച്ചരിത്രം, ദേശ
ചരിത്രം, ലോകചരിത്രം, രാജ്യതന്ത്രം, അർത്ഥശാസ്ത്രം, ആരോ-
ഗ്യശാസ്ത്രം, പ്രകൃതിശാസ്ത്രം, ശില്പശാസ്ത്രം, സാഹിത്യം മുത
ലായവയും ഉണ്ടായിരിക്കേണ്ടതാണു്. ഗ്രാമീണ ജനങ്ങൾക്കു്
വായനയിൽ അഭിരുചി ജനിപ്പിക്കുന്നതിനു് ചെറുകഥകളും,
ആഖ്യായികകളും, വിവിധവൃത്തങ്ങളിൽ രചിച്ച പാട്ടുകളും നന്നാ
യിരിക്കും. അനന്തരഘട്ടങ്ങളിൽ ഗ്രാമങ്ങളിൽ നടപ്പുള്ള തൊഴിലു
കളെ ഗ്രാമീണന്മാർക്കു് സുഗമമായവിധത്തിൽ ശാസ്ത്രരീത്യാ പ്രതി
പാദിക്കുന്ന ലഘുപത്രികകളും ലഘുശാസ്ത്രഗ്രന്ഥങ്ങളും പ്രയോജന
കരങ്ങൾ ആയിരിക്കും. വർത്തമാനപത്രങ്ങളിലേയും മാസികകളി
ലേയും പ്രധാനവും പ്രയോജനകരവും ആയ ലേഖനങ്ങൾ

പായിച്ച് അടയാളപ്പെടുത്തിവച്ച് അവയിലേക്ക് ജനസാമാന്യത്തിൻെറ ശ്രദ്ധയെ ആകർഷിക്കുന്നതും നന്നാകുന്നു. ഈ ചുമതലയേറിയ കൃത്യങ്ങളെല്ലാം ഗ്രാമപാഠശാലയിലെ പ്രധാനാദ്ധ്യാപകൻ അദ്ധ്യക്ഷനായും സഹായാദ്ധ്യാപകന്മാർ അംഗങ്ങളായും ഉള്ള ഒരു സമാജത്തെ, പ്രവൎത്തനപദ്ധതിയുടെ സാമാന്യകാൎയ്യപാടികൾ നിർദ്ദേശിച്ചു, ചുരുങ്ങിയ ഒരു വേതനത്തിൽ ചെയ്യു ജോലികൾക്ക് മുറയു നാൾവഴിക്കണക്കുകൾ വച്ചു, അവയുടെ പകൎപ്പു മാസത്തിൽ ഒരു കുറി ഗ്രന്ഥാലയ പ്രചാരണ സംഘത്തിനു് അയക്കണമെന്നു നിബന്ധനമായ ഒരു ഏൎപ്പാടോടു കൂടി, ഏല്പിക്കാവുന്നതാണു്. പുരുഷന്മാൎക്കുള്ള വകുപ്പു് ഗ്രാമാദ്ധ്യാപകന്മാരും സ്ത്രീകൾക്കു് ഉള്ള വകുപ്പു് ഗ്രാമാദ്ധ്യാപികമാരും അവരവരുടെ പള്ളിക്കൂടങ്ങളിൽ വച്ചു് വെവ്വേറെ രാത്രി ആറുമണിമുതൽ എട്ടുമണിവരെ നിയമേന നടത്തുന്നതായാൽ അതു കാൎയ്യക്ഷമമായിരിക്കും. ഈ രീതിയിൽ പ്രവൎത്തിക്കുന്നതിനു് പുസ്തകങ്ങളുടേയും മററും ഒന്നിലധികം പ്രതികൾ വേണ്ടിവരുന്നതിനാൽ അമിതമായ ധനവ്യയം വേണ്ടിവരുമെന്നു ഭയം തോന്നിയേക്കാം. എന്നാൽ ആ ഭയത്തിനു് അടിസ്ഥാനമില്ല. പരസ്പര സഹായതത്വത്തേയും, ജംഗമഗ്രന്ഥശാലാപ്രസ്ഥാനത്തേയും, കൃത്യവിഭജന സമ്പ്രദായത്തേയും മുൻ നിൎത്തി പ്രവൎത്തിക്കുന്ന പക്ഷം, താലൂക്കതോറും യുക്തംപോലെ ഒന്നോ രണ്ടോ ഗ്രന്ഥാലയ കേന്ദ്രങ്ങൾകൊണ്ടു കാൎയ്യം സാധിക്കാവുന്നതാണു്.

രണ്ടാംതരക്കാരായ നിരക്ഷരൎക്കു നിർദ്ദേശിച്ച പദ്ധതി നടപ്പിൽ വരുത്തുന്നതിനും ചുമതലവഹിക്കേണ്ടതു ഗ്രാമാദ്ധ്യാപകവൃന്ദം തന്നെ ആണെങ്കിലും അവരെ കൊണ്ടു മാത്രം കാൎയ്യം സാധിച്ചുവെന്നുവരില്ല. അതിനു ഗ്രാമനികുതി സമ്പാദകന്മാരായ പാൎവ്വത്യകാരന്മാരുടേയും ദേവസ്വം ഉദ്യോഗസ്ഥന്മാരുടേയും അധഃകൃതോദ്ധാരണസംഘങ്ങളുടേയും സഹകരണം കൂടി ലഭിച്ചാൽ വളരെ നന്നായിരിക്കും.

അദ്ധ്യാപക വൃന്ദത്തിനു നിശാപാഠശാലകളും സംഭാഷണ സമ്മേളനങ്ങളും നടത്തുന്ന ജോലികൾ നൽകാവുന്നതാണു്. ദേവസ്വം അധികാരികൾ ഉത്സവകാലങ്ങളിലും അല്ലാത്തകാലങ്ങളിലും ക്ഷേത്രപരിധികളിൽ ഭജനകൾ, കഥാകാലക്ഷേപങ്ങൾ, നാടകാഭിനയങ്ങൾ, മുതലായ വിവിധവിനോദങ്ങൾ, പ്രദർശനങ്ങൾ, പ്രസംഗങ്ങൾ എന്നിവ പണം വരിയിട്ടുവാങ്ങിയോ, അല്ലെങ്കിൽ ദേവസ്വങ്ങളിൽ അന്യഥാ വിനിയോഗിച്ചുവരുന്ന പണം ഉപയോഗിച്ചോ, പാണ്ഡിത്യവും പാടവവും ഉള്ളവരുടെ സഹായത്തോടു കൂടി നടത്തിക്കണം. അധഃകൃതോദ്ധാരണ സംഘങ്ങളും ഇതിനെല്ലാം ആവശ്യമുള്ള പ്രചാരണജോലി കൂടി കൈയ്യേററാൽ കാര്യം സുസാദ്ധ്യമാകും.

പുസ്തകാലയപ്രസ്ഥാനം

പി. കൃഷ്ണൻനായർ
വ്യാകരണ സാഹിത്യ ശിരോമണി
പ്രെസിഡൻസി കോളേജ് മദ്രാസ്

എല്ലാ രാജ്യക്കാരും അവരവരുടെ രാജ്യത്തിന്റെ ക്ഷേമാഭിവൃദ്ധിയിലെന്നു വേണ്ട, ഭരണതന്ത്രത്തിൽപ്പോലുമുള്ള എല്ലാ അവകാശവും, അധികാരവും, ചുമതലയും, ത്രേച്ച്യയും തങ്ങൾക്ക തന്നെയാണെന്നു തീൎച്ചയാക്കി, അതിന്നനുഗുണമായ അഭിനിവേശത്തോടും, അഭിമാനത്തോടും പ്രവൃത്തിച്ചുപോരുന്ന ഇക്കാലത്തു, അവക വിചാരം ഇന്ത്യക്കാരിലും കാലെടുത്തുവെച്ചു കാണുന്നതിൽ ആൎക്കും തന്നെ അത്ഭുതപ്പെടുവാനോ, അസൂയപ്പെടുവാനോ, ആവലാതിപ്പെടുവാനോ അവകാശമുണ്ടെന്നു തോന്നുന്നില്ല. എന്നാൽ ഇന്ത്യക്കാൎക്കൊക്കെയും ഒരുപോലെ ഏതാദൃശവിചാരമോ, അഭിനിവേശമോ ഉള്ളതുകൊണ്ടു മാത്രം തങ്ങളുടെ രാജ്യത്തിന്നോ, സമുദായത്തിന്നോ ക്ഷേമമുണ്ടാവുമെന്നു വിചാരിച്ചു കൂടാ; അതിലേക്ക മനഃപൂൎവ്വമായ ഉത്സാഹവും പ്രയത്നവും കൂടി വേണമെന്നുള്ളതു തീൎച്ചതന്നെ. പക്ഷെ, അത്തരം വിശാലഹൃദയന്മാരായ ഏതാനും ചില ആളുകളും നമ്മുടെ രാജ്യത്തില്ലെന്നില്ല. എങ്കിലും അതു കൊണ്ടായില്ല; രാജ്യത്തുള്ളവർ എല്ലാവരും ഒത്തൊരുമിച്ചു ഏകമനസ്സോടു യത്നിക്കുന്നതായാൽ മാത്രമേ മഹത്തരമായ അത്തരം ഫലം സുലഭമാവൂ. അതിന്നു ഐകമത്യം കൂടാതെ കഴിയുന്നതുമല്ല. ഐകമത്യമാകട്ടെ, ജാതിഭേദം അയിത്തമെന്നിവ നിലനില്ക്കുന്ന കാലത്തോളം ദൃഢമൂലമാവാനും തരമില്ല. ജാതിസ്പൎദ്ധയെന്ന ദുൎഗ്ഗുണവും, അയിത്തമെന്ന അനാചാരവും അകന്നുപോകണമെങ്കിൽ മനസ്സംസ്കാരവും, ശുചിത്വവും ഏറക്കുറെയെങ്കിലും എല്ലാവൎക്കുമുണ്ടായിരിക്കണം. അതു സാധിക്കുന്നതിന്നു എളുപ്പമായ മാൎഗ്ഗം വിദ്യാഭ്യാസമല്ലാതെ മറ്റൊന്നു

മല്ലതാനം. അതുകയാൽ രാജ്യക്ഷേമത്തിന്റെയും ഭരണതന്ത്ര നൈപുണ്യത്തിന്റെയും അസ്തിഭാരം പ്രജകളുടെ വിദ്യാഭ്യാസമാണെന്നും അതു വകക്ക ഉദ്ദേശിക്കുന്നവർ അദ്യം ശ്രമിക്കേണ്ടതു അതു രാജ്യത്തുള്ളവൎക്കൊക്കയും വിദ്യാഭ്യാസമുണ്ടാക്കുവാനാണെന്നും സിദ്ധിക്കുന്നു. അതുകൊണ്ടു ഈ വഴിക്കപോയാലേ ഉദ്ദേശം ഫലിക്കയുള്ളൂ. വേരിൽ നനക്കാതെ, കൊമ്പിലോ കിളയിലോ വെള്ളമൊഴിച്ചതുകൊണ്ടു വല്ല തയ്യും പൂത്തു കായ്ക്കുന്നതാണോ? അധികഭാഗവും അധഃകൃതവൎഗ്ഗക്കാരും കൂലിവേലക്കാരും മററുമായ നമ്മുടെ രാജ്യത്തു് ഭൂരിപക്ഷം ജനങ്ങളും അജ്ഞരും അക്ഷരജ്ഞാനഹീനരുമാണെന്നു വേണം പറവാൻ. എത്രയും പരിതാപകരമായ ഈ ന്യൂനതയെ പരിഹരിക്കുന്നതിന്നായി, നിർബ്ബന്ധവിദ്യാഭ്യാസം, രാത്രിപാഠശാല മുതലായ പലവഴികളും വെട്ടിത്തെളിയിച്ചു വരുന്നില്ലെന്നും പറഞ്ഞുകൂടാ എങ്കിലും ഈ വകയിൽ എല്ലാംകൊണ്ടും ഉത്തമമായ പദ്ധതി പുസ്തകാലയ പ്രസ്ഥാനമാകുന്നുവെന്നാണു് ഞാൻ വിചാരിക്കുന്നതു്.

പുസ്തകാലയത്തിന്റെ ശരിയായ സ്വരൂപമോ, വലിപ്പമോ പുസ്തകങ്ങളുടെ എണ്ണത്തിലും വണ്ണത്തിലുമല്ല സ്ഥിതിചെയ്യുന്നതു; അവയെ നാട്ടുകാർക്കു ഉപയോഗപ്രദമാക്കിത്തീർക്കുന്ന രീതിയിലാകുന്നു. ഓരോതരക്കാർക്കും പ്രത്യേകം ഉപകരിക്കത്തക്കവണ്ണം പുസ്തകങ്ങളെ തരംതിരിച്ചുവെക്കുന്നതുകൊണ്ടു മാത്രമായില്ല, അതാതു തരക്കാരെ വിശേഷിച്ചാകൎഷിക്കത്തക്കവിധം വിഷയവിവരപ്പട്ടികകൾ ഏർപ്പെടുത്തി ഉചിതസ്ഥലങ്ങളിൽ നിവേശിക്കുക കൂടി ചെയ്യണം. ഇന്നവിഷയത്തെപ്പററി ഇന്നപുസ്തകത്തിൽ പ്രതിപാദിച്ചിട്ടുണ്ടെന്നു എളുപ്പത്തിൽ ഗ്രഹിക്കുന്നതിലേക്കു ചില സൌകൎയ്യമുണ്ടെങ്കിൽമാത്രമേ വായനക്കാർക്കു ഉന്മേഷമുണ്ടാവുകയുള്ളൂ. അല്ലാത്തപക്ഷം കലശലായി വിഷയജിജ്ഞാസയുള്ളവരെപ്പോലും മനുഷ്യസാധാരണമായ ക്ഷമകേടും മടിയും തടയാ

തിരിക്കയില്ല. ഇതിന്നും പുറമെ പുസ്തകാലയത്തിലെ അധികൃതന്മാരും വായനക്കാരെ വേണ്ടപോലെ സഹായിച്ചു പ്രോത്സാഹിപ്പിക്കുന്നതിന്നു പ്രാപ്തിയും ചുമതലയും ഉള്ളവരായിരിക്കണം. കൃഷിക്കാർ കൈത്തൊഴിലുകാർ മുതലായ അധഃകൃതവർഗ്ഗക്കാരുടെ വിഷയത്തിൽ പ്രത്യേകിച്ചും അവർ ദൃഷ്ടിവെക്കേണ്ടതാണ്. വൃത്താന്തപത്രങ്ങൾ വായിക്കുന്നതിന്നു നിരന്തരം ഇവരെ പ്രേരിപ്പിക്കുകയും ഇവൎക്കു തക്കതായി മാസികകളിലും മററും കാണാവുന്ന ചില ലേഖനങ്ങളെ തിരഞ്ഞെടുത്തു കൊടുക്കേണ്ടതും അത്യാവശ്യമാണ്. സാധാരണ കൈത്തൊഴിലുകാൎക്കും മററും പകൽസമയം പുസ്തകാലയങ്ങളിലേക്കു വരുവാനോ വായിക്കാനോ സാധിക്കാത്ത സ്ഥിതിക്കു, അവരുടെ വീടുകളിലിരുന്നു തന്നെ രാത്രിസമയം കുറച്ചു വല്ലതും വായിച്ചു മനസ്സിലാക്കുന്നതിന്നു തക്കവണ്ണം ചില പുസ്തകങ്ങളും പത്രങ്ങളും കൊടുത്തുവരുന്ന പതിവും ഉണ്ടായിരിക്കണം. വിശേഷിച്ചു, ഇത്തരക്കാൎക്കു ഉപകരിക്കത്തക്കവണ്ണം, കൃഷി, കൈത്തൊഴിൽ മുതലായ വിഷയങ്ങളെക്കുറിച്ച് ലളിതഭാഷയിൽ പ്രതിപാദിക്കുന്ന ചെറുപുസ്തകങ്ങളെ കഴിയുന്നത്ര ശേഖരിച്ചു കൊടുക്കേണ്ടതും ഭാഷയിൽ ഇല്ലാത്തവയെ നിൎമ്മിച്ചും നിൎമ്മിപ്പിച്ചും പ്രകൃത ന്യൂനതയെ പരിഹരിക്കേണ്ടതും പ്രസ്ഥാനപ്രവൎത്തകന്മാരുടെ പ്രധാന ചുമതലയാകുന്നു. കൂടാതെ, കൃഷി, കൈത്തൊഴിൽ, കച്ചവടം, ശുചീകരണം മുതലായ വിഷയങ്ങളെപ്പററി ഇടക്കിടെ ഓരോ ചെറുപ്രസംഗങ്ങൾ നടത്തുന്നതിന്നുള്ള ഏൎപ്പാടും ചെയ്യേണ്ടതാണ്. ഇതോടു കൂടിത്തന്നെ ഔന്നത്യപ്രതിബന്ധകങ്ങളായ അന്ധവിശ്വാസങ്ങളേയും, അധോഗതിക്കുതകുന്ന അനാചാരങ്ങളേയും അകററി, സത്യം, സമത്വം, ത്യാഗം, ധൎമ്മം, ദയ, ഈശ്വരവിശ്വാസം, അഹിംസ, പൌരുഷം മുതലായ ആത്മഗുണങ്ങളെ ഉണ്ടാക്കുന്നതിന്നു ഉചിതമായ ചില പുരാണകഥാഭാഗങ്ങളെ പ്രവചനരൂപത്തിൽ ഇവൎക്കു ഉപദേശിച്ചു കൊടുക്കുന്ന കാൎയ്യത്തിലും ശ്രദ്ധിക്കേണ്ടതായിട്ടുണ്ട്. ഉദാഹരണമായി വിശ്വാമിത്രമഹൎഷിയുടേയോ ചാക്കനാരുടേയോ

ചരിത്രമെടുക്കാം__ക്ഷത്രിയനായ വിശ്വാമിത്രൻ, സ്വപ്രയത്നം
കൊണ്ടു ബ്രഹ്മഷിയായ കഥാഭാഗം ഉചിതംപോലെ ഉപന്യസി
ക്കുന്നതായാൽ, ഒരു ചെറുമനുപോലും 'താൻ, താഴ്ന്ന ജാതിയിൽ
ജനിച്ചതുകൊണ്ടു, തന്റെ ജാതിക്കു ചേൎന്നവിധം, കന്നുപൂട്ടുക,
കൊയ്യുക, കഞ്ഞിവെള്ളമോ കള്ളോ കുടിച്ചു ജീവിക്കുക എന്നല്ലാതെ
വല്ല അറിവും സമ്പാദിക്കുവാനോ ഉയൎന്നജാതിയിലോ നിലയി
ലോ എത്തുവാനോ അവകാശമില്ല' എന്നുള്ള അന്ധവിശ്വാസം
അററുപോകുന്നതോടു കൂടി 'ഉത്സാഹവും പൌരുഷവു മുണ്ടായാൽ
സാധിക്കാത്ത തൊന്നുമില്ലെന്നും' അവൻ ധരിക്കാതിരിക്കയില്ല.
ഇതുപോലെത്തന്നെ അന്ധവിശ്വാസവും അജ്ഞതയും മുഴുത്ത
കൃഷിക്കാരനായ ഒരു നായരോടോ തീയ്യനോടോ 'എത്രതന്നെ
അപേക്ഷിച്ചിട്ടും' തന്നെ ആശ്രയിച്ച നായയെക്കൂടാതെ താൻ വിമാ
നത്തിൽ കയറുകയില്ലെന്നു ശഠിച്ച' ധൎമ്മപുത്രരുടെ സമദൃഷ്ടി
യെപ്പററി, ശക്തിയോടും ഫലിതത്തോടും പറഞ്ഞു ധരിപ്പി
ക്കുന്നതായാൽ അയാൾ തന്റെ അടിമകളായ ചെറുമക്കളോടും
മററും മുമ്പിലത്തെപ്പോലെ അത്ര പരുഷമായ രീതിയിൽ പെരു
മാറുമെന്നു തോന്നുന്നില്ല. മതസംബന്ധങ്ങളെന്നു വിചാരിച്ചു
വരുന്ന പുരാണ കഥാഭാഗങ്ങളെപ്പോലെ മററൊന്നിനും, അന്ധ
വിശ്വാസികളായ ഈ വകക്കാരുടെ മനോഗതിയെ എളുപ്പത്തിൽ
വശീകരിച്ചു നേരെയാക്കുവാനുള്ള ശക്തി യുണ്ടാവുക യില്ലെന്നുള്ള
സംഗതി പ്രത്യേകിച്ചു ഓൎമ്മ വെക്കേണ്ടതാണു. ഈ കൃത്യം
പൌരാണികന്മാരെക്കൊണ്ടും കഥകന്മാരെക്കൊണ്ടും നിൎവ്വഹിക്കുന്ന
തിന്നു പ്രയാസവുമില്ല. കേരളത്തിലാകട്ടെ, കൂത്തു പറയുന്ന
ചാക്യാന്മാരെയും പാഠകം പറയുന്ന നമ്പ്യാന്മാർ മുതലായവരേയും
ഇതിലേക്കു നിയോഗിക്കുന്നതു വളരെ ഫലപ്രദമായിരിക്കും.

ഓരോ നഗരംതോറും സാമാന്യം വലിയനിലയിലും അതി
ന്റെ കീഴിലായി അംശംതോറും അതിലും ചുരുങ്ങിയ നിലയിലും
ദേശംതോറും കുറെക്കൂടെ ചുരുങ്ങിയ നിലയിലുമായി വെവ്വേറെ

പുസ്തകാലയങ്ങളെ സ്ഥാപിച്ച്, മുൻ പറഞ്ഞപ്രകാരം പ്രവൃത്തിക്കുന്നതായാൽ, അധഃകൃതവൎഗ്ഗക്കാൎക്കും മററുള്ള സാമാന്യജനങ്ങൾക്കും വിദ്യാഭ്യാസവും തന്മൂലമായ സംസ്കാരവും വേഗത്തിൽ സിദ്ധിക്കുമെന്നതിന്നു സംശയമില്ല. എന്നാൽ ഇതിലേക്കു മുൻസിപ്പാലററികളിലേയും താലൂക്കുബോൎഡുകളിലേയും അധികാരികൾ കൂടി കഴിയുന്നത്ര സഹായിക്കുക തന്നെവേണം. എന്നാലെ ഈ വക കാൎയ്യം സുകരവും സുലഭവുമാവുകയുള്ളൂ. അവരെ അതിന്നു പ്രേരിപ്പിക്കേണ്ടതു പ്രസ്ഥാന പ്രവൎത്തകന്മാരുടെ ഭാരവുമാകുന്നു. അല്പം വല്ലചിലവും വന്നുപോകുമെന്നു വിചാരിച്ച് ബോൎഡധികാരികളും മററും മൌനം ദീക്ഷിക്കയില്ലെന്നും, തീരെ നിവൃത്തിയില്ലാത്തപക്ഷം ഒരു ചെറിയതുക നാട്ടുകാരിൽ നിന്നു പിരിച്ചെടുക്കുന്നതിൽകൂടി വിരോധമില്ലെന്നും ഞാൻ വിചാരിക്കുന്നു.

ഏതാണ്ടു കുറെക്കൂടി വലിയ നിലയിലുള്ള പുസ്തകാലയങ്ങളിലാകട്ടെ, കൃഷി, കച്ചവടം, കൈത്തൊഴിൽ, സാഹിത്യം, ചരിത്രം, ശാസ്ത്രം എന്നിങ്ങനെയുള്ള എല്ലാവിഷയങ്ങളിലും ധാരാളം പുസ്തകങ്ങൾ ഉണ്ടായിരിക്കേണ്ടതും അവയെ പ്രത്യേകം പ്രത്യേകം വക തിരിച്ച് അവാന്തരവിഭാഗക്രമത്തോടും വിഷയവിവരപ്രകാശികയോടും മററും മുൻപറഞ്ഞ പ്രകാരം തന്നെ അതതു വിഷയങ്ങളിൽ അഭിരുചിയുള്ളവരെ വിശേഷിച്ചാകൎഷിക്കത്തക്ക നിലയിൽ ഏൎപ്പാടു ചെയ്യേണ്ടതുമാണ്. കുറച്ചൊക്കെ അറിവു സമ്പാദിച്ചതിന്നു ശേഷം ആ അറിവിനെ വൎദ്ധിപ്പിക്കുന്നതിന്നു വേണ്ട സഹായമോ സൌകൎയ്യമോ ലഭിക്കാതെ ഉള്ളതും കൂടി കളഞ്ഞു കുളിച്ചു അധഃപതിക്കാനിടയുള്ളവരെ നേരെ മറിച്ച് ഉയൎന്നസ്ഥിതിക്കു കൊണ്ടുവരുന്നതിന്നു, പ്രസ്തുത പുസ്തകാലയം ഏററവും ഉപകരിക്കാതിരിക്കയില്ല. നല്ലനല്ല വൃത്താന്തപത്രങ്ങളും അത്തരത്തിലുള്ള സകല മാസികകളും ഇതിന്നു ഒഴിച്ചു കൂടാത്ത ഒരംഗമായിട്ടു തന്നെ കരുതണം. ഈവക പുസ്തകാലയങ്ങളിലെ അധികൃ

തന്മാൎക്കു ഒന്നോ രണ്ടോ വിഷയത്തിലുള്ള വിശേഷജ്ഞാനത്തിന്നു പുറമേ ബാക്കിയുള്ളവയിലെല്ലാം സാമാന്യജ്ഞാനമെങ്കിലും ഉണ്ടായിരിക്കേണ്ടതും ആവശ്യമാകുന്നു.

എല്ലാററിലും വലിയ പുസ്തകാലയം തലസ്ഥാനത്തും അതിലും അല്പം ചെറിയതു നഗരങ്ങളിലുമായിട്ടാണു് സ്ഥാപിക്കേണ്ടതു്. മുദ്രാലയങ്ങളിൽ അപ്പോഴപ്പോൾ അച്ചടിക്കുന്ന സകല പുസ്തകങ്ങളുടേയും രണ്ടോ മൂന്നോ പ്രതിവീതം അതാതു നഗരങ്ങളിലും തലസ്ഥാനത്തുമുള്ള പുസ്തകാലയങ്ങൾക്കു അയച്ചു കൊടുക്കണമെന്നു ഒരു നിയമം ഏൎപ്പെടുത്തുന്നതും നന്നായിരിക്കും. ഈവക പുസ്തകാലയങ്ങൾ, വിശേഷിച്ചു്, വിജ്ഞന്മാൎക്കു ഓരോവിഷയത്തിലും ചൎച്ച ചെയ്യുന്നതിന്നു സൌകൎയ്യമുണ്ടാക്കിക്കൊടുത്തു് തദ്വാരാ പുതുപുതുതായ പല തത്വങ്ങളേയും കണ്ടുപിടിച്ചു പ്രകാശിപ്പിക്കുന്നതിന്നു ഉപയോഗപ്പെടുന്നതാണു്. ഈ ഉപന്യാസത്തെ ഇതിലും അധികം ഞാൻ ദീൎഘിപ്പിക്കുന്നില്ല. എല്ലാംകൊണ്ടും തലസ്ഥാനത്തു ആരംഭിച്ചിരിക്കുന്ന ഈ പുതിയ പുസ്തകാലയപ്രസ്ഥാനം അതിന്റെ അംഗങ്ങളോടും ഉപാംഗങ്ങളോടും കൂടി പറഞ്ഞ പ്രകാരം പരിപൂൎണ്ണനിലയിൽ പ്രചരിക്കുന്നതായാൽ അധികം താമസിയാതെ രാജ്യത്തിലെല്ലാടവും വിദ്യാഭ്യാസവും വിജ്ഞാനവും വ്യാപിച്ചു വൎദ്ധിക്കുവാനിടയുള്ളതിനാൽ മനോവികാസം വഴിക്കു ജാതിസ്പൎദ്ധയും കക്ഷിവഴക്കും കുറയുകയും തന്മൂലം ഐകമത്യം നിലനില്ക്കുകയും, വിശേഷിച്ചു, കൃഷി, കച്ചവടം, കൈത്തൊഴിൽ മുതലായവയ്ക്കു ഉണൎച്ച കൂടുകയും, അകപ്പാടെ രാജ്യത്തിന്നു ക്ഷേമം പുലരുകയും ചെയ്യുമെന്നു ഞാൻ ദൃഢമായി വിശ്വസിക്കുകയും അതിലേക്കായി സൎവ്വാന്തൎയ്യാമിയായ ജഗദീശ്വരനോടു പ്രാൎത്ഥിക്കയും ചെയ്യുന്നു.

ഗ്രന്ഥമന്ദിരങ്ങളുടെ മാഹാത്മ്യം

യൂനിവർസിററി ഓറിയന്റൽ റിസെർച്ച ഇൻസ്റ്റിട്ടൂററ് ഫെല്ലൊ
വി. കൊമൻമെനൊൻ അവർകൾ എഴുതിയത്

"വിദ്യാവിഹീനഃ പശുഃ" എന്നാണ് അഭിജ്ഞവചനം. എന്നാൽ മൃഗാദിജന്തുക്കൾക്ക് ഹിതാഹിതങ്ങളറിയുവാൻ പ്രകൃതിസിദ്ധമായ ഏതോ ഒരു വാസനാവിശേഷം കാണുന്നുണ്ട്. ലോകാരംഭംമുതൽക്കു തന്നെ മനുഷ്യന്റെ ശ്രമം പ്രകൃതിയോടു മല്ലിട്ടും എതിരായി പ്രവർത്തിച്ചും ജയം നേടുവാനായതുകൊണ്ട്, ജന്തുസാധാരണമായ ഈ വാസനാവിശേഷം മനുഷ്യരിൽ ക്രമേണ കുറഞ്ഞു കുറഞ്ഞു നഷ്ടപ്രായമായിരിക്കുന്നു. ആ നഷ്ടം കൊണ്ടുള്ള ദോഷം പരിഹരിക്കാനുള്ള ഏകമാർഗ്ഗം വിജ്ഞാനസമ്പാദനം മാത്രമാകുന്നു.

വിജ്ഞാനസമ്പാദനത്തിന്നു പ്രാചീനന്മാർ നാലുമാർഗ്ഗമാണ് വിധിച്ചു കാണുന്നത്. "ആചാര്യാൽ പാദമാദത്തേ, പാദം ശിഷ്യഃ സ്വമേധയാ, പാദം സബ്രഹ്മചാരിഭ്യഃ, പാദം കാലക്രമേണ തു" എന്നാണവരുടെ പ്രമാണം. ഈ പ്രമാണപ്രകാരം ജ്ഞാനസമ്പാദനം ആദ്യമായുണ്ടാകുന്നതു ഗുരുമുഖേനയാകുന്നു. ഗുരു എന്നതിന്ന് ജ്ഞാനി—ഉപദേശിക്കാൻ പ്രാപ്തിയുള്ളവൻ എന്നുമാത്രമാണർത്ഥം നിർദ്ദേശിച്ചിട്ടുള്ളത്. രണ്ടാമത്തെ മാർഗ്ഗം അവനവൻ തന്നെത്താനാലോചിച്ചും ഊഹാപോഹങ്ങളാൽ ആക്ഷേപസമാധാനങ്ങളെ കണ്ടുപിടിച്ചും ആ ജ്ഞാനത്തെ വർദ്ധിപ്പിക്കുന്നതാകുന്നു. മൂന്നാമത്തെ വഴി ജ്ഞാനം സമ്പാദിക്കേണമെന്നാഗ്രഹമുള്ളവരും സ്വാതന്ത്ര്യമായി സംഭാഷണം ചെയ്യുന്നവരും ഒരുമിച്ചു പഠിക്കുന്നവരുമായ ചങ്ങാതിമാരോടുള്ള സഹവാസമാകുന്നു. അവസാനമായി വേണ്ടത് മേല്പറഞ്ഞ മൂന്നു വിധ

ത്തിലും കൂടി സമ്പാദിച്ചിട്ടുള്ള അറിവിനെ ലോകപരിചയം കൊണ്ടു ക്രമപ്പെടുത്തിയും സ്വാനുഭവം കൊണ്ടു ദൃഢപ്പെടുത്തിയും പൂൎണ്ണമാക്കുകയാകുന്നു.

പക്ഷെ ജ്ഞാനം സംപാദിക്കുവാനൊരുങ്ങുന്നവൎക്കെല്ലാം ഇഷ്ടംപോലെ തക്കഗുരുവിനെ കിട്ടുന്നതു വിഷമം. അതുകൊണ്ടു് ആദ്യ പതനത്തിൽത്തന്നെ വിഘ്നം നേരിടാമല്ലൊ. ആ ന്യൂനതയെ പുസ്തകങ്ങൾ തീൎക്കുന്നു. ഓരൊ പുസ്തകവും അതാതുവിഷയത്തിൽ ജ്ഞാനം സംപാദിച്ചിട്ടുള്ള മഹാശയന്മാരുടെ ചിരന്തനമായ ആലോചനയുടെ പരിപക്വ ഫലമാകയാൽ ആ പ്രത്യേക വിഷയത്തിൽ നിപുണനായ ഒരു ആചാൎയ്യന്റെ സ്ഥാനം ആ പുസ്തകം വഹിക്കുന്നു. ഒരു വിഷയത്തെപ്പററി ഏതെങ്കിലും പുസ്തകമെഴുതുന്ന ഒരാളുടെ അഭിപ്രായം, ആ വിഷയത്തെപ്പററി നാളതുവരെ പലരും നടത്തിട്ടുള്ള പൎയ്യാലോചനകളുടെ ക്രോഡീകരണമാകയാൽ സബ്രഹ്മചാരികളുടെ സാഹചൎയ്യംകൊണ്ടും ലോകപരിചയംകൊണ്ടും സിദ്ധിക്കാനുള്ള സംസ്കാരങ്ങളിൽ ഏതാനും ഭാഗം കൂടി പുസ്തകപാരായണംകൊണ്ടു തന്നെ സിദ്ധിക്കാൻ വഴിയുണ്ടു്. ഗുരൂപദേശം കൊണ്ടു കിട്ടുന്ന അറിവിനെ ആലോചനകൊണ്ടു തെളിയിച്ചു സ്വാഭിപ്രായമായി സ്ഥിരപ്പെടുത്തിയാൽ മാത്രമേ ജ്ഞാനമായിത്തീരുന്നുള്ളു. അതുപോലെ പുസ്തകങ്ങളും മനസ്സിരുത്തി വായിക്കുകയും അഭിപ്രായഭേദങ്ങളെപ്പററി പൎയ്യാലോചിക്കുകയും ചെയ്യേണ്ണമെന്നതു രണ്ടായാലും സമംതന്നെ.

സബ്രഹ്മചാരികൾ രുചിഭേദത്താലോ സമയഭേദത്താലോ എപ്പോഴും അനുകൂലമായി നിന്നുവെന്നുവരില്ല. ഒരാൾ ചിന്തിക്കാൻ പുറപ്പെടുംപോൾ മററൊരാൾ കളിക്കാനൊ, ഉറങ്ങാനൊ, വിനോദ സംഭാഷണത്തിനൊ പുറപ്പെട്ടു എന്നുവരാം. പുസ്തകങ്ങൾക്കു് ആ വൈഷമ്യമില്ല. ആ സംഗതിയിൽ പുസ്തകങ്ങളെ വിജ്ഞേയങ്ങളായ വിഷയങ്ങളെപ്പററി മൗനമായി സംഭാ

ഷണം ചെയ്യുന്ന ചങ്ങാതിമാരെന്നു പറയാം. സമയം അവശ്യമില്ലാതെ ചെലവാക്കില്ലെന്നൊരു പ്രത്യേകഗുണവുമുണ്ടു്.

അറിവിൻെറ തെളിവിന്നു സൎവ്വോപരിയായി വേണ്ടതു ലോകപരിചയം കൊണ്ടു പരിപാകം വരികയാണല്ലോ. അതിന്നു സജ്ജനസഹവാസം, ലോകസഞ്ചാരം, പലവിധമായ അനുഭവങ്ങൾ മുതലായവ വേണം. ആ വകക്കു കാലതാമസവും പണച്ചെലവും സൌകൎയ്യവു മുണ്ടെങ്കിലേ സാധിക്കുകയുള്ളു. എന്നാൽ ഒരു ഉത്തമകൃതി ഈ വിധമെല്ലാം ജ്ഞാനം സമ്പാദിച്ചിട്ടുള്ള ഒരു മഹാശയൻെറ അറിവുകളുടെ പരിണതഫല മാകയാൽ ബഹുജനസഹവാസം കൊണ്ടും ലോകസഞ്ചാരംകൊണ്ടും സിദ്ധിക്കാവുന്ന ഫലങ്ങളിൽ ഒട്ടൊക്കെ പുസ്തകവായനകൊണ്ടു തന്നെ ലഭിക്കുന്നു.

ജ്ഞാനസമ്പാദന വിഷയത്തിൽ ഇത്രയും പ്രാധാന്യം പുസ്തകങ്ങൾക്കുള്ളതുകൊണ്ടു്, പലപല വിഷയങ്ങളെപ്പറ്റിയും നന്നായി പ്രതിപാദിക്കുന്ന നല്ലനല്ല പുസ്തകങ്ങൾ ധാരാളം ശേഖരിച്ചിട്ടുള്ള ഒരു ഗ്രന്ഥമന്ദിരത്തിന്നുള്ള മാഹാത്മ്യം പറഞ്ഞാലവസാനിക്കുകയില്ല. ഗുരുമുഖേനയും, സബ്രഹ്മചാരികൾ വഴിയായും, കാലക്രമേണ ലോകപരിചയം മൂലമായും ഗ്രഹിക്കേണ്ടുന്ന അറിവുകളെ ഒന്നിച്ചു സംഗ്രഹിച്ചു അനുഭവയോഗ്യമാക്കിത്തീൎത്തു തരുന്നതുകൊണ്ടു്, വിഷമതകളെ ദൂരീകരിക്കുകയും, അധ്വാനത്തെ ലഘൂകരിക്കുകയും, നഷ്ടകഷ്ടങ്ങളെ നിരാകരിക്കുകയും, ചെയ്തു് അല്പകാലംകൊണ്ടു് അധികമായ അറിവു സമ്പാദിക്കുവാൻ പുസ്തകശേഖരം ഉപയോഗപ്പെടുന്നു എന്നു പ്രത്യക്ഷമായല്ലൊ.

ഒരു നാട്ടിലുള്ള പലൎക്കും പലപല പ്രത്യേകവിഷയങ്ങളിലായിരിക്കാം അഭിരുചി. അതാതു പ്രത്യേകവിഷയങ്ങളെപ്പറ്റി ഉപദേശിക്കാൻ ത്രാണിയുള്ള ഗുരുജനങ്ങളേയൊ, അവക വിഷയങ്ങളെ പറ്റി സംഭാഷണം ചെയ്വാൻ രുചിയുള്ള ചങ്ങാതിമാരെ

യൊ എല്ലാപ്പോഴും എല്ലാവക്കും എല്ലാമിക്കിലും കിട്ടി എന്നുവരില്ല. പുസ്തകങ്ങൾ എല്ലാവക്കും സുലഭമാവുന്ന പക്ഷം ഈ ന്യൂനതയും തീരുന്നതാണല്ലൊ.

ഒരു ഉത്തമമായ ഗ്രന്ഥശേഖരമുള്ളേടത്തു വായിക്കുവാൻ വേണ്ടി പലരും ഒത്തു കൂടുന്നതാകുന്നു. ആ അവസരത്തിൽ അവരവർ വായിച്ചിട്ടുള്ളതിനെപ്പററി സംഭാഷണവും വാദപ്രതിവാദങ്ങളും ഉണ്ടാവാനിടയുള്ളതിനാൽ അറിവിന്നു തെളിവു കൂടുന്നു. ഇങ്ങിനെ സബ്രഹ്മചാരികളിൽ നിന്നും, ചിന്തയിൽ നിന്നും, അധികകാലത്തെ ലോകപരിചയത്തിൽ നിന്നും സിദ്ധിക്കേണ്ടുന്ന ഗുണംകൂടി ഗ്രന്ഥമന്ദിരങ്ങളിൽ നിന്നു് അല്പകാലംകൊണ്ടു നേടാവുന്നതിനാൽ അതിന്റെ മാഹാത്മ്യം അവർണ്ണനീയം തന്നെ.

ഇതിന്നുപുറമെ പലപല വിഷയങ്ങളെപ്പററി വിവരിക്കുന്ന അനവധി പുസ്തകങ്ങളുള്ള ഒരു പൊതുസ്ഥലത്തു ഭിന്നരുചിക്കാരായ പലരോടുമൊരുമിച്ചു പതിവായി സഹവാസിച്ചും വായിച്ചും പരിചയിക്കുന്ന ഒരാൾ, കുറെ കഴിയുംപോൾ, തനിക്കു പ്രത്യേകം അഭിരുചിയുള്ള വിഷയത്തിൽ മാത്രമല്ലാതെ, പലവിഷയങ്ങളിലും ഒരു സാമാന്യ ജ്ഞാനമെങ്കിലും സംപാദിക്കാനിടയുള്ളതിനാൽ ഗ്രന്ഥശാലകൾ ചെയ്യുന്ന ധൎമ്മം മഹത്തരമാകുന്നു.

ഇതിന്നെല്ലാം പുറമെ ഓരോ പ്രത്യേകവിഷയങ്ങളെസ്സംബന്ധിച്ചു വായിക്കേണ്ടുന്ന നല്ല പുസ്തകങ്ങളെല്ലാം സ്വന്തമായി വാങ്ങി വായിക്കുക എന്നകാൎയ്യം ഏതു മഹാപ്രഭുവിന്നും വിഷമമായിരിക്കും. കാലതാമസവും നേരിടും. പുസ്തകശേഖരങ്ങൾ ആ ദോഷത്തെക്കൂടി പരിഹരിക്കുന്നതിനാൽ ധനവന്മാരല്ലാത്തവക്കുപോലും സൌകൎയ്യമുള്ള സമയങ്ങളിൽ വായിച്ചു് അറിവുണ്ടാക്കിത്തീക്കുവാൻ ഈ വക മന്ദിരങ്ങൾ സഹായിക്കുന്നു, മിക്കപ്പോഴും ഒരുപ്രാവശ്യം വായിക്കുന്നതുകൊണ്ടു തന്നെ

ആവശ്യം നിർവ്വഹിക്കാവുന്ന പുസ്തകങ്ങൾ പണം ചെലവുചെയ്തു വാങ്ങി വായിപ്പാനുള്ള മടികൊണ്ടോ അപ്രാപ്തികൊണ്ടോ പലരും വായിക്കാതിരുന്നേക്കാം. എന്നാൽ ഒരു ഗ്രന്ഥശേഖരമുള്ള പക്ഷം ഈ ദോഷത്തിന്നും ഇടയില്ല.

എല്ലാവർക്കും വിദ്യാലയങ്ങളിൽ പോയി പഠിച്ചിട്ടും മററും അറിവു സംപാദിക്കുവാൻ പ്രാപ്തിയും സൌകര്യവുമുണ്ടായി എന്നുവരില്ല. ധാരാളം പുസ്തകങ്ങൾ ശേഖരിച്ചിട്ടുള്ള വായനശാലകൾ ഗ്രാമംതോറുമുണ്ടായിരുന്നാൽ അത്തരക്കാർക്കു ഇടയുള്ളപ്പോൾ അവിടെ പോയി വായിച്ചു അറിവുണ്ടാക്കുവാൻ സാധിക്കും. അങ്ങിനെ ഗ്രന്ഥമന്ദിരങ്ങൾ ഉൽകൃഷ്ട വിദ്യാലയങ്ങളേക്കാൾ പൊതുജനങ്ങൾക്കു ജ്ഞാനസമ്പാദനത്തിന്നുതകുന്നതാകുന്നു. ഗ്രന്ഥമന്ദിരങ്ങളുടെ അവശ്യകതയും ഉൽകൃഷ്ടഗുണങ്ങളും അവർണ്ണ്യങ്ങളാകയാൽ എത്ര പറഞ്ഞാലും അവസാനിക്കയില്ലെങ്കിലും ഇത്രയുംകൊണ്ടു തന്നെ ഒട്ടൊക്കെ സൂചിപ്പിച്ചിട്ടു കഴിഞ്ഞിട്ടുണ്ടെന്നു കരുതുന്നതിനാൽ വിസ്തരിക്കുന്നില്ല.

ഗ്രന്ഥശാല

കെ. വി. ശങ്കരൻ നായർ, എം. എ. അവർകൾ
വാണിയമ്പാടി ലെക്ച്ചററർ, ഇസ്ലേമിയാകാളെജ്

ഒരാൾക്കു എന്തെങ്കിലൂ ഒന്നു എഴുതേണമെന്നു തോന്നിയതു കൊണ്ടു അദ്ദേഹം എഴുതിയുണ്ടാക്കിയ ഒരു പുസ്തകം പുസ്തകമാകുന്നതല്ല. നേരെ മറിച്ചു, വിജ്ഞന്മാരായ വിദ്വാന്മാർ അവരുടെ ആലോചനയ്ക്കു വിഷയീഭവിച്ച സംഗതികളെക്കുറിച്ചു വല്ലതും രേഖപ്പെടുത്തിവെക്കുന്നതാണ് യഥാർത്ഥഗ്രന്ഥം. മലിനപ്പെട്ട മൺകുടിലിനുള്ളിൽ പരിമളമേറിയ ദ്രവ്യങ്ങൾ എത്രതന്നെ തളിച്ചാലും അതു് സുഗന്ധകുസുമങ്ങളിൽ നിന്നു പുറപ്പെടുന്ന വാസനകൊണ്ടു ഹൃദയാവർജ്ജകമായിത്തീരുന്ന ഒരു പൂങ്കാവിനെ ജയിക്കുന്നതല്ലല്ലൊ. ഒന്നിൽ കൃത്രിമശോഭയും മറെറതിൽ നൈസർഗ്ഗികസൌന്ദര്യവുമാണ് വിളങ്ങുന്നത്. ഒന്നു അണിയറയിൽനിന്നു കെട്ടിച്ചമഞ്ഞ പെൺവേഷവും മറേറതു ബ്രഹ്മസൃഷ്ടിയ്ക്കുള്ള മേന്മക്കു ഉത്തമോദാഹരണമായ ഒരു കന്യകാരത്നവും ആണ്. രണ്ടുതരക്കാരുടെയും ഗ്രന്ഥങ്ങളെ വേർതിരിച്ചറിവാൻ യാതൊരു പ്രയാസവുമില്ല. ഒന്നു അല്പകാലം പാറിപ്പറന്നു അഗ്നിക്കിരയായിത്തീരുന്ന ശലഭവും മറെറതു ഭൂഗർഭത്തിൽ നിന്നുയർന്നു എന്നെന്നും തെളിഞ്ഞുമിന്നുന്ന ഒരു രത്നക്കല്ലുമാണ്. ഇങ്ങിനെയുള്ള അമൂല്യരത്നങ്ങളുടെ ഒരു കലവറയായിട്ടാണ് ഒരു ഗ്രന്ഥശാല (ലൈബ്രറി) യെ കരുതേണ്ടതു്.

ജ്ഞാനവൃദ്ധന്മാരായ വിദ്വൽശിരോമണികളുടെ ഹൃദയാന്തർഭാഗത്തിൽ നിന്നു നിർഗ്ഗമിച്ച വിജ്ഞാനശകലങ്ങളും രസനാഗ്രത്തിൽ നിന്നു പതിച്ച സരസവാക്യങ്ങളുമാണല്ലൊ ഗ്രന്ഥങ്ങളിൽ കുറിക്കപ്പെട്ടിട്ടുള്ളതു്. അങ്ങിനെയുള്ള ഗ്രന്ഥങ്ങൾ ശേഖരിച്ചു

വെച്ചിട്ടുള്ള ഒരുസ്ഥലം ജ്ഞാനത്തിന്റെ ഒരു ദേവാലയമായി ട്ടാണ കല്പിക്കേണ്ടതു്. ഈ ദേവാലയത്തിൽ നമുക്കു യശോവ ശേഷമാരായ പണ്ഡിതാഗ്രേസരന്മാരുടെ സമ്പൎക്കമാണു് സിദ്ധി ക്കുന്നതു്. അവർ ജീവിച്ചിരുന്നകാലം അവരുമായി എല്ലാവൎക്കും എത്സമയവും സഹവസിക്കുവാനുള്ള ഭാഗ്യം സിദ്ധിച്ചിരിക്ക യില്ലെന്നു തീൎച്ചയാണല്ലൊ. എന്നാൽ അവരുടെ ഹൃദയത്തിൽ നിന്നു കടഞ്ഞെടുത്ത വിജ്ഞാന നവനീതം ശേഖരിച്ച ഈ ഗ്രന്ഥ ശാലകളിൽ നമുക്കു അവരുടെ നിത്യസഹവാസത്തിന്നും യഥാ വസര നിരീക്ഷണത്തിന്നും സൌകൎയ്യം സിദ്ധിക്കുന്നു. ഇങ്ങി നെയുള്ള അനേകായിരം മഹാന്മാരുടെ സഹൃദയസാരം സമ്പാ ദിച്ചു വെച്ചിട്ടുള്ള ഗ്രന്ഥപ്പുരകളോടു ആൎക്കാണു് അതിസ്നേഹം തോന്നാത്തതു്? ഈ വിമലശിരോമണികളുടെ ഉത്തമഭാഗം നിത്യമായി ശോഭിക്കുന്ന ഈ ഗ്രന്ഥശാല ഏതൊരുപട്ടണത്തി ന്നാണു് അലങ്കാരവും അഭിമാനകരവുമായിത്തീരാത്തതു്?

അന്ധകാരത്തെ അകററുകയാണു് പരമമായ പരോപകാര മെന്നും അജ്ഞാനത്തെ ദൂരീകരിക്കുന്ന ആചാൎയ്യന്മാരാണു് ലോക ത്തിൽ സൎവ്വോപരി ബഹുമാനത്തിന്നു പാത്രീഭൂതരെന്നും സാധാ രണ പറഞ്ഞുവരാറുണ്ടു്. എന്നാൽ പ്രതിഫലാപേക്ഷ കൂടാ തെയും, സമയവും സൌകൎയ്യവും നോക്കാതെയും എന്നും ഏതു വിഷയത്തിലും ജ്ഞാനത്തെ പ്രദാനംചെയ്യുന്ന ഗ്രന്ഥങ്ങളാകുന്ന ഗുരുനാഥന്മാരുടെ ആയിരക്കണക്കായ ഒരു സമൂഹത്തെ ഏതൊ രുതരത്തിലാണു് പുകഴ്ത്തേണ്ടതെന്നു അറിയുന്നില്ല. അവർ സദാ ജ്ഞാനദാതാക്കൾ, നിത്യബന്ധുക്കൾ, സംസൎഗ്ഗത്തിന്നു അത്യന്തം ഉതകുന്ന സജ്ജനങ്ങൾ. ഇവരെ സ്പൎശിച്ചുവരുന്ന കാററുകൂടി ഒരാളെ ഒരു ഉത്തമപുരുഷനാക്കിത്തീൎക്കുന്നതാണെന്ന തിന്നു സംശയമില്ല. സ്വഭാവശുദ്ധി വരുത്തുവാൻ ഗ്രന്ഥശാല കളെപ്പോലെ ഉതകുന്ന വേറൊരുസ്ഥാപന മേതാണുള്ളതു്?

ഗ്രന്ഥശാലകൾക്കു ഇപ്പോൾ വേണ്ടത്ര പ്രചാരം വന്നു കഴി ഞ്ഞിട്ടില്ല. അതു കാലതാമസം കൂടാതെ വരുമെന്നു പ്രതീക്ഷിക്കാം.

ഒരു ഗ്രന്ഥശാല തിരഞ്ഞുപോകുന്നതു സാധാരണയായി മൂന്നുതരക്കാരാണു്. ഒന്നാമതു് വെറും വായനക്കാർ. ഇത്തര ക്കാർ അറിവു വദ്ധിക്കുവാനോ, അതാതു കാലത്തെ നടപ്പുകളും സംഭവങ്ങളും ഗ്രഹിക്കുവാനോ, നേരം പോക്കുവാനോ എങ്കിലും വായിക്കുകയാണ് വേണ്ടതു്. വായനക്കാരിൽ ഭൂരിപക്ഷം എണ്ണത്തുകൊണ്ടും ഇത്തരത്തിൽ പെട്ടവരാണു്. രണ്ടാമതു്, ഏതെങ്കിലും ഒരു വിഷയത്തിലുള്ള സംശയം തീക്കുവാനോ ആ വിഷയത്തെക്കുറിച്ചു പുതുതായി വല്ലതും ഗ്രഹിക്കുവാനോ ഉത്സാഹമുള്ളവർ ഒരുതരക്കാരുണ്ടു്. മൂന്നാമതു് ഗവേഷകന്മാർ; പുരാതന വസ്തുക്കളിൽ നിന്നു പുതുതായി വല്ലതും കണ്ടുപിടിപ്പാൻ ശ്രമിക്കുന്നവർ. ഈ ഓരോതരക്കാക്കും അവരവക്കു വേണ്ടുന്ന ഗ്രന്ഥങ്ങൾ എളുപ്പത്തിൽ കിട്ടുവാൻ സാധിക്കുന്ന ഏപ്പാടുകൾ ഏതു ഗ്രന്ഥശാലയിലും ഉണ്ടായിരിക്കേണ്ടതാണു്. ഭൂഗർഭത്തിൽ അപ്രാപ്യമായി കിടക്കുന്ന രത്നക്കല്ലിനെക്കാൾ കയ്യിൽ കിട്ടുന്ന ചെമ്പുകാശുതന്നെയല്ലേ വലുതു്? ഒരുകാര്യം സിദ്ധിക്കുന്നതിന്നുള്ള എളുപ്പത്തെ അനുസരിച്ചാണു് നാം അതിനെ വിലവെക്കേണ്ടതു്. പക്ഷെ ലോകം നേരെമറിച്ചാണു് കരുതുന്നതു്. അപ്രാപ്യവും അസുലഭവുമായ വസ്തുക്കളാണു് അമൂല്യങ്ങളായിത്തീരുന്നതു്. ദിനം മൂന്നു നേരം വേണ്ടുന്ന ആഹാരത്തിന്റെ ആയിരം ഇരട്ടി വിലയല്ലേ നാം പ്രയോജനശൂന്യവും ദുല്ലഭവുമായ ഒരു രത്നക്കല്ലിന്നു കൊടുക്കുന്നതു്? മററത്തെ മുല്ലക്കു മണമില്ലല്ലോ. എന്നാൽ ഒരു ഗ്രന്ഥശാല ഉപകാരപ്പെടുത്തുന്നതു് അവിടെയുള്ള ഗ്രന്ഥങ്ങൾ സിദ്ധിക്കുവാനുള്ള എളുപ്പത്തെ അനുസരിച്ചായിരിക്കും. ഇതിന്നു ഗ്രന്ഥങ്ങളെത്തന്നെ ഇനം തിരിച്ചു വെക്കേണ്ടതാണെന്നു പറയേണ്ടതില്ലല്ലോ,

ഗ്രന്ഥവിചാരിപ്പു കാരനാണ് ഒരു ഗ്രന്ഥശാലയുടെ ജീവ നാഡി. ഒരാൾക്ക വേണ്ടുന്ന ഗ്രന്ഥത്തെ എളുപ്പത്തിൽ ചൂണ്ടി ക്കാണിച്ചു കൊടുപ്പാനും ഒരുവിഷയത്തിന്നു ഏതുഇനം പുസ്തകങ്ങ ളാണ് പരിശോധിക്കേണ്ടതെന്നു ഉപദേശിപ്പാനും അയാൾ ഒരു ഒന്നാംതരം വിഷയസൂചിയായിരിക്കേണം. ആവിശ്യപ്പെട്ട പുസ്ത കങ്ങൾ വേഗത്തിൽ കണ്ടുപിടിപ്പാനും വേഗത്തിൽ കൈക്കലാക്ക വാനും സാധിക്കന്നതുപോലെ ഒരു ആശ്വാസം ഒരു വായന ക്കാരനില്ലെന്നു ഗ്രന്ഥശാലകളിൽ കഷ്ടപ്പെട്ടവക്കു നല്ലപോലെ അറിയാവുന്നതാണ്.

ഗ്രന്ഥവിചാരിപ്പുകാരൻ ഒരു വിശിഷ്ടവിഷയസൂചി ആയതു കൊണ്ടുമാത്രം പോരാ. ഗ്രന്ഥങ്ങളെ ജനങ്ങളെക്കൊണ്ടു വായി പ്പിക്കവാൻ അയാൾ ബാദ്ധ്യസ്ഥനാണ്. ഗ്രന്ഥങ്ങളാകുന്ന ഗുരു നാഥന്മാരെക്കൊണ്ടു വായനക്കാരായി വരുന്ന ശിഷ്യന്മാരെ വേണ്ടും വണ്ണം വിദ്യ അഭ്യാസിക്കവാൻ പ്രാപ്തനായ ഒരു പ്രധാനാദ്ധ്യാപ കൻ (ഹെഡ്മാസ്റ്റർ) ആയിട്ടാണ് ഒരു ഗ്രന്ഥശാല വിചാരിപ്പു കാരനെ കരുതേണ്ടത്. തന്റെ വിദ്യാലയത്തിൽ ശിഷ്യന്മാ രുടെ എണ്ണം വദ്ധിപ്പിക്കകയും തന്റെ കീഴിലുള്ള ഗുരുനാഥന്മാരെ ക്കൊണ്ടു വിദ്യ അഭ്യസിപ്പിക്കുകയും തന്റെ വിദ്യാലയത്തിന്റെ പേരും പെരുമയും, വദ്ധിപ്പിക്കകയും ചെയ്യേണ്ടത് ഏതുവിധ ത്തിൽ ഒരു പ്രധാനാദ്ധ്യാപകന്റെ ചുമതലയാണൊ അതുപോലെ തന്നെ വായനക്കാരെ വദ്ധിപ്പിക്കേണ്ടതും ഗ്രന്ഥങ്ങളെ ന്യായ മായി ഉപയോഗപ്പെടുത്തേണ്ടതും ഗ്രന്ഥശാലയുടെ പ്രയോജനവും പ്രശസ്തിയും വരുത്തേണ്ടതും ഒരു ഗ്രന്ഥവിചാരിപ്പുകാരന്റെ ഭാരമാണല്ലൊ. അതിനാൽ പുസ്തകങ്ങൾ എത്രകണ്ടു വായനക്കാർ ഉപയോഗപ്പെടുത്തിട്ടുണ്ടെന്നും, പ്രതിദിനം വായനക്കാർ എത്ര പേരുണ്ടെന്നും പരീക്ഷിച്ചിട്ടാണ് ഒരു ലൈബ്രേറിയന്റെ സാ മത്ഥ്യം നാം കണക്കാക്കേണ്ടത്. അതി വിദഗ്ദ്ധനായ ഒരു കച്ച വടക്കാരൻ നമുക്ക തീരെ ആവശ്യമില്ലാത്ത ഒരു സാധനമായിരു

ന്നാൽ പോലും അതിനെപ്പററിയും നമ്മെപ്പററിയും സംസാരിച്ചു അതു എങ്ങിനെ നമുക്കു അത്യാവശ്യമായ ഒരു വസ്തുവാണെന്നു ധരിപ്പിച്ചു നമ്മെക്കൊണ്ടു അതു വാങ്ങിക്കുന്നുവോ, അതുപോലെ തന്നെ, അജ്ഞാനത്തെ വിട്ടു പിരിയുക യില്ലെന്നും ജ്ഞാനത്തെ സ്വീകരിക്കുക യില്ലെന്നും മക്കട്ടമുഷ്ടിപിടിക്കുന്നപ്രായം ചെന്ന പോതു ജനങ്ങളെ ഒരു ഗ്രന്ഥശാലയുടെ സ്ഥിരം വായനക്കാരാക്കി ത്തീക്കുവാനുള്ള സാമത്ഥ്യം ഗ്രന്ഥശാല വിചാരിപ്പുകാരനും ഉണ്ടാ യിരിക്കേണ്ടതാണറ്.

ഒരു ഗ്രന്ഥശാലയുടെ മേന്മയെപ്പരിശോധിക്കേണ്ടത് രണ്ടു പരീക്ഷകൾകൊണ്ടാണ്. ഒന്നാമത് വായിപ്പാൻ വരുന്നവർ വന്നപോലെ തന്നെ മടങ്ങിപ്പോവുകയോ, അല്ലാ ജ്ഞാന സമ്പാദനത്താൽ സന്തുഷ്ടിയടഞ്ഞ് സമാധാനത്തോടു കൂടി യാണൊ പോകുന്നത് എന്നു നോക്കാം. രണ്ടാമത് അവക്കു വീണ്ടും വരേണമെന്ന മോഹമുണ്ടൊ എന്നാണ് പരീക്ഷിക്കേ ണ്ടത്. പുതു വായനക്കാർ പ്രതിദിനം വന്നുകൊണ്ടിരിക്കേ ണ്ടതു തന്നെയാണ്. എന്നാൽ ഒരിക്കൽവന്നവർ വീണ്ടും വരു വാൻ ഉൽകണ്ഠയോടു കൂടിയിരിക്കുന്നുണ്ടോ എന്നു പരീക്ഷി ക്കുന്നതായാൽ അവക്കു ഗ്രന്ഥശാലകൊണ്ടുണ്ടായ ഉപകാരം വ്യക്ത മാവുന്നതാണ്.

അത്യന്തം ഉപകാരപ്രദമായിത്തീരുന്ന ഗ്രന്ഥശാലകൾ നാ ടെങ്ങും വദ്ധിച്ചു വരുന്നതായാൽ ജനങ്ങളുടെ അജ്ഞാനം അകലു ന്നതും അപ്പോൾ ആത്മജ്ഞാനം ഉണ്ടാകുന്നതും ആണ്.

ഗ്രന്ഥാലയ പ്രചരണത്തിന്റെ

ആവശ്യം

കെ. ഗോപാല പിള്ള അവർകൾ ബി. ഏ.

എഴുതിയതു്

ഡാർവിനോടു തന്നെ എന്നു തോന്നുന്നു, ഒരിക്കലൊരാൾ മനുഷ്യൻ അവന്റെ ജീവിതദശയുടെ ആദിയിൽ പ്രധാനമായി സാധിക്കുന്ന കാര്യം എന്തെന്നു് ചോദിച്ചസമയം, അദ്ദേഹം മറുപടി പറഞ്ഞതു്, അവൻ ഭാഷാപരിജ്ഞാനം സമ്പാദിക്കുന്നതാകുന്നു എന്നാത്രേ. ഇതിൽ വലിയ അർത്ഥമുണ്ടു്. മനുഷ്യൻ സംസാരിക്കുന്ന ഒരു ജീവിയാണു്; അതുകൊണ്ടു തന്നെ അവൻ ചിന്തിക്കുന്ന ഒരു ജീവിയും ആകുന്നു. ചിന്തയുടെ അകക്കാമ്പു തന്നെ, ഈ ലോകത്തിലുള്ള നാനാവിധ വിഷയങ്ങളാകുന്നു. മൂർത്തവും അമൂർത്തവും ആയുള്ള ഈ വിവിധവിഷയങ്ങളെ, ഓരോ പ്രകാരത്തിലുള്ള ശബ്ദങ്ങളുമായി ഘടിപ്പിച്ചു്, ആവക ശബ്ദങ്ങളുടെ അർത്ഥമാക്കി, നാം ധരിക്കുന്നു. ലോകവും അതിലുള്ള പലേ കാര്യങ്ങളും അവരവർക്കു യോജിച്ചവിധം വാഹിച്ചുകൊണ്ടു നടക്കുന്നതിനു് കാരണമായ അടിസ്ഥാനം പ്രധാനമായി സ്വാനുഭവമാണെങ്കിലും, ഗ്രന്ഥങ്ങൾമുഖേനയൊ പ്രഗത്ഭങ്ങളായ സല്ലാപങ്ങൾ, പ്രസംഗങ്ങൾ, ഇവ വഴിയായോ തന്നെ ആ ലോകജ്ഞാനം പതിന്മടങ്ങു വർദ്ധിക്കുന്നു. ചിന്തക്കായി നമ്മുടെ ബുദ്ധി ചലിക്കുമ്പോൾ, നാം ഓരോ വാക്കുകളും നിശ്ശബ്ദമായി അകമേ ഉച്ചരിക്കുന്നു; ഇതോടൊന്നിച്ചു് അത്ഭുതമായ ഒരു വ്യാപാരവും അകത്തു നടക്കുന്നു. താരതമ്യമനുസരിച്ചു് ഈ വ്യാപാരത്തിന്റെ ഫലമായിട്ടാണു്, ലോകത്തിൽ സാധാരണ കൂലിക്കാരൻ മുതൽ മഹാത്മാവു്വരെ പ്രവൃത്തി ചെയ്യുന്നതു്. കൂലിക്കാരൻ തടി മുറിക്കേണ്ട സംഗതിയും വെട്ടുകത്തിയും അതുകൊണ്ടു ചെയ്യേണ്ട വ്യാപാര

രീതിയും ചിന്തിച്ചു്, മരക്കൊമ്പു് മുറിച്ചിടുന്നു. എന്നാൽ ലോക വിശ്രുതരായ പുരുഷന്മാരുടെ ചിന്താശക്തി, വളരെ സൂക്ഷ്മവും, വളരെ വ്യാപിക്കുന്നതും, മഹാ ബലമുള്ളതും ആകുന്നു. അവരുടെ ഒരു പ്രവൃത്തിയൊ ഒരു വാക്കൊ, മഹാസംഭവമായി തീരുന്നു. എന്നുമാത്രമല്ല, അനേകം ഹൃദയങ്ങളെ തട്ടി ഉണൎത്തി വ്യാപാരം ചെയ്യിക്കാനുള്ള അത്ഭുതപരാക്രമവും ഉൽകൃഷ്ടപുരുഷന്മാരുടെ ചിന്തയ്ക്കുണ്ടു്. മനുഷ്യൻ ചിന്താഹീനനാണെങ്കിൽ, അവൻ, വികാരങ്ങൾക്കനുസരണമായി മൃഗങ്ങളെപ്പോലെ ആഹാരം, നിദ്ര, മൈഥുനം, ഇതുകൾക്കായി പ്രയത്നിച്ചുകൊണ്ടു്, കഴിഞ്ഞതൊ വരുവാനുള്ളതൊ ഒന്നും ഓൎക്കാതെ, അപ്പപ്പോൾ ഉള്ള ജ്ഞാനത്തോടു കൂടി ജീവിക്കയെ ഉള്ളൂ. ഇതെല്ലാം സംഗ്രഹിച്ചിട്ടുതന്നെയാണു് "വിദ്യാവിഹീനഃപശുഃ" വിദ്യാവിഹീനൻ മൃഗംതന്നെഎന്നു് പറഞ്ഞിരിക്കുന്നതു്.

ചിന്ത ഉദിക്കുന്നതു് ഭാഷാപരിജ്ഞാനത്തിൽ നിന്നു തന്നെ. ഏതെങ്കിലുമൊരുവിധത്തിൽ ഭാഷാപരിജ്ഞാനമില്ലാത്തവർ ചിന്തകന്മാരായി തീൎന്നിട്ടില്ല. ചിന്തയുടെ സ്വരൂപം മൂൎത്തമൊ, അമൂൎത്തമൊ, മാനസികമൊ, കായികമൊ ആയുള്ള പ്രവൃത്തി തന്നെ ആകുന്നു. മഹമ്മദു നബിയുടെ മതവും ഷേക്സ്പിയരുടെ നാടകങ്ങളും, സ്റ്റീവൻസന്റെ തീവണ്ടിയും എല്ലാം ചിന്തയുടെ ഫലമായി ഉള്ളതാണു്. ഇവരെല്ലാവരും ഓരോവിധത്തിൽ അറിവുള്ളവരായിരുന്നു. അറിവെന്നു് ഞാൻ പറഞ്ഞതു് വിദ്യാഭ്യാസത്തിന്റെ ഫലമായുള്ള ജ്ഞാനത്തിനെ തന്നെയാണു്. വിദ്യാഭ്യാസമെന്നതു് സമൎത്ഥന്മാരായവരുടെ അഭിപ്രായ സമൂഹങ്ങൾ ധരിക്ക എന്ന അൎത്ഥമേ ഞാൻ വിവക്ഷിച്ചിട്ടുള്ളൂ. ഇത്രയും കൊണ്ടു് വിദ്യാഭ്യാസത്തിന്റെ മഹിമ എന്തെന്നു് സ്പഷ്ടമായല്ലൊ.

മേൽപറഞ്ഞ ഇനത്തിലുള്ള മഹാന്മാരുടെ പ്രവൃത്തിയുടെ കഥ പോകട്ടെ. നമുക്കു് സാധാരണമായ ജനസമൂഹത്തിന്റെ കഥയെടുക്കാം. ആധുനികകാലത്തു് പൊതുജനങ്ങളുടെ പ്രവൃത്തി പൂർണ്ണവും, ഫലവത്തും ആക്കി അവരുടെ ജീവിതം ഉൽകൃഷ്ടമാക്കി തീർക്കുന്നതിനു്, അവരിൽ ചിന്ത ഉദ്ദീപിക്കാതെ തരമില്ല.

ഒരു അരിവെപ്പുകാരനായാലും, ഒരു വിറകുവെട്ടുകാരനായാലും, മറ്റേതു തൊഴിലുകാരനായാലും, അവനു് അല്പം യുക്തിയും ആലോചനയും അത്യാവശ്യകമാണു്. ഇതിനു് കുറേ, അറിവു് സിദ്ധിച്ചേകഴിയൂ. അറിവില്ലായ്കയാൽ പറയുന്നതുപോലെ പ്രവൃത്തിക്കുവാൻ സാധിക്കാതെയും, ചെയ്യുന്നതു തന്നെ, കാലദേശാവസ്ഥകൾ നോക്കി പരിഷ്കരിച്ചു് ശരിയാക്കാൻ സാധിക്കാതെയും, അബദ്ധം വർദ്ധിപ്പിക്കുന്ന എത്രയൊ വേലക്കാരും സാധാരണന്മാരും നമ്മുടെ ഇന്ത്യയിലുണ്ടു്. "ശുഭ്രമക്ഷരസംയുക്തം ദൂരതഃ പരിവർജ്ജയേത്" എന്ന ഉഗ്രാട്ടഹാസംകൊണ്ടു് അതേമട്ടിൽ ഇരുന്നുപോയ എത്രയൊ പണിക്കാർ നമ്മുടെ നാട്ടിലുണ്ടു്. ജനങ്ങളുടെ ഇടയിൽ പഴകുന്നതുകൊണ്ടു് ഇവർ സംസാരിക്കുന്നു എന്നെ ഉള്ളൂ. സാമാന്യമായ വിദ്യാഭ്യാസം സിദ്ധിക്കത്തക്കവണ്ണമുള്ള സംസർഗ്ഗം തന്നെ ഇവർക്കു് അശേഷമില്ല; അതിനു് മാർഗ്ഗവുമില്ല. ഇവർക്കു് രാജ്യകാര്യങ്ങളിൽ ദൃഷ്ടി ചെല്ലുന്നതിനു്, തക്കവെളിച്ചം മനസ്സിനില്ല. ഇവരുടെ ഈശ്വരാരാധന അന്ധവും ഘോരവും ആകുന്നു. സ്വഭാവപരിഷ്കാരം അവർക്കു വേണ്ടവിധമില്ല. ഭയന്നിട്ടല്ലേ, അവർ നിയമങ്ങൾക്കു് ഒതുങ്ങുന്നതു് എന്നു് സംശയിക്കുന്നു. ഇന്ത്യയുടെ ആധുനികോൽഗതിക്കു്, വിദ്യാഭ്യാസക്കുറവിനാൽ, ഭാരതത്തിലെ പൊതുജനസംഘം നീങ്ങാത്ത ഒരു ഭാരം തന്നെ ആകുന്നു. പഴയകാലത്തു് വിദ്യാ

ഭ്യാസം ഏറെക്കുറെ ബുദ്ധിയുടെ പ്രാപ്തിയെ ആണു് ആശ്രയിച്ചിരു ന്നതു്. ഇക്കാലത്തു അപ്രകാരമല്ല. ആചാൎയ്യന്മാരുടെ കാലം പോയി അച്ചടിയന്ത്രത്തിന്റെ വരവോടുകൂടെ ഗ്രന്ഥങ്ങളും വൎദ്ധിച്ചു: എന്നിരിക്കിലും ഉൽകൃഷ്ടവിദ്യാഭ്യാസം സിദ്ധിക്കുന്ന തിനു് ധനം ഒഴിച്ചുകൂടാൻ മേലാതിരിക്കുന്നു. വിശേഷപ്പെട്ട ഗ്രന്ഥങ്ങൾ വരുത്തി വായിക്കുവാൻ ആഗ്രഹമുണ്ടെങ്കിൽ തന്നെ യും പണമില്ലാത്തവൎക്കു് അതു സാധിക്കുന്നില്ല. ലോകത്തിൽ മഹാമനസ്സന്മാർ പൊതുജനങ്ങളുടെ അറിവു് വൎദ്ധിപ്പിക്കുന്നതിനു് വേണ്ടി, നിശാപാഠശാല, നിർബന്ധമായ പ്രാഥമിക വിദ്യാഭ്യാസം എന്നീവക യത്നങ്ങളെല്ലാം ചെയ്യുന്നുണ്ടു്. ഇവയുടെ കൂട്ടത്തിൽ ഇവിടെ തുടങ്ങിയിട്ടുള്ള ഗ്രന്ഥാലയപ്രചരണോദ്യമം പലതു കൊണ്ടും പ്രധാനമായ ഒന്നാകുന്നു. ഇതിൽ നിന്നും പലവഴിയായി വരാവുന്ന ഗുണഗണങ്ങൾ ഓൎത്തു എന്തൊ ഒരു ആഹ്ലാദവും ഊൎജ്ജിതവും ഒക്കെ ഉണ്ടായിപ്പോകുന്നു. ജീവിതചൎയ്യക്കു് അത്യ ന്താപേക്ഷിതവും ഉപയോഗപ്രദവുമായ ഗ്രന്ഥങ്ങൾ, ഓരോഭാഷ യിലും ഉള്ളവ അടങ്ങിയ ഓരോഗ്രന്ഥശാല അതാതു ഭാഷ സംസാ രിക്കുന്ന നാട്ടുകളിൽ ഗ്രാമംതോറും സ്ഥാപിച്ചു്, ഒരു സംഘത്തി ന്റെയൊ, ജനമാന്യനും അറിവുള്ളവനും, ശാന്തനുമായ ഒരാളി ന്റെയൊ ഉത്സാഹത്തിൽ നടത്തുന്നതിനു് കഴിഞ്ഞാൽ, ഒട്ടൊക്കെ പഠിച്ചിട്ടുള്ളവൎക്കു് അവരുടെ അറിവു് വൎദ്ധിപ്പിച്ചു്, നവംനവ മാക്കിത്തീൎക്കുന്നതിനും പഠിപ്പില്ലാത്തവൎക്കു് അറിവു് സമ്പാദിച്ചു് മറ്റുള്ളവരുടെ പിന്നണിയിലെങ്കിലും നില്ക്കുന്നതിനും സാധിക്കും. അങ്ങിനെയുള്ള വായനശാലകൾ വ്യക്തിയുടെയും, സാമ്രാജ്യത്തി ന്റെയും ജീവിതത്തെ ഒരുപോലെ പ്രകാശിപ്പിക്കും. പത്രങ്ങൾ മാസികകൾ എന്നിവമുഖേന ലോകകാൎയ്യങ്ങൾ പ്രധാനപ്പെട്ടവ

യെങ്കിലും അഗ്രാമവാസികൾ കൂടി അറിഞ്ഞുകൊണ്ടിരിക്കും. ഇവ്വണ്ണമുള്ള അറിവു് അവരുടെ വീക്ഷണ പരിധിയെ വിശാലമാക്കും. വിശ്രമവേളകളിൽ ഉത്തമഗ്രന്ഥങ്ങൾ, തൊഴിലാളികളുടെയും കൃഷിക്കാരുടെയും കച്ചവടക്കാരുടെയും മററും ഹൃദയതലത്തിൽ ശീതളമായ ഉല്ലാസബിന്ദുക്കൾ വീഴ്ത്തും. പൊതുജനഹൃദയങ്ങൾ വിശാലങ്ങളായിത്തീർന്നാൽ സാമ്രാജ്യസംഭവങ്ങൾ ഉത്തമങ്ങളും ശ്രേയസ്കരങ്ങളുമാകുമെന്നു പറയേണ്ടല്ലോ. അധുനികകാലത്തു് സാമ്രാജ്യ ജീവിതത്തിനെ സ്വതന്ത്രമായ വ്യക്തിതയുള്ള പിന്നീടു വിജ്ഞാനംകൊണ്ടുണ്ടാകാവുന്ന ഗുണങ്ങൾ ശതവർഷങ്ങളിലായി മഹാന്മാർ സ്തുതിച്ചുകൊണ്ടേ ഇരിക്കുന്നു. ആകപ്പാടെ ഗ്രന്ഥാലയ പ്രചരണം ശ്രേഷ്ഠമായ ഒരു ഉദ്യമമാകുന്നു.

ഗ്രന്ഥശേഖരപ്രസ്ഥാനവും ദേശാഭിവൃദ്ധിയും

മദിരാശി യൂനിവർസിററി സെനററ് മെമ്പർ എ. ശിവരാമമെനൊൻ അവർകൾ എഴുതിയത്

ഇന്ത്യയുടെ ഉൽക്കൎഷത്തിനുവേണ്ടി പ്രയത്നം ചെയ്യുന്ന ഏതൊരുവനും നേരിടേണ്ടിവരുന്ന മുഖ്യസംഗതികൾ, ഇന്ത്യയുടെ കടമ, ഇന്ത്യയിലെ അജ്ഞത ഇവ രണ്ടുമാകുന്നു. ഈ രണ്ടു മഹാഭാരങ്ങളും ഭാരതമാതാവിൻെറ തലയിൽ നിന്നും ഇറക്കിവെച്ചില്ലെങ്കിൽ, അവൾക്കു ഉദ്ദിഷ്ടപദത്തിൽ എത്തിച്ചേരുന്നതിനുള്ള ആശ നിഷ്ഫലമാണ്. ഇന്ത്യയുടെ കടമ തീൎക്കുന്നതിനൊ, കുറക്കുന്നതിനൊ, ചെയ്യുവരുന്ന ഉദ്യമങ്ങളിൽ പരസ്പരസഹായപ്രസ്ഥാനമാണ് ഏററവും ശക്തിയുള്ളതെന്നു പരക്കെ സമ്മതമാണ്. ദിനംപ്രതി ശക്തിയും പ്രചാരവും കൂടിവരുന്ന ഗ്രന്ഥാലയസ്ഥാനം, കാലക്രമത്തിൽ അജ്ഞതയാകുന്ന മഹാഭൂതത്തെ നാട്ടിൽ നിന്നും ഓട്ടിപ്പായിക്കുമെന്നും ശരിയായി ആശിക്കാം.

അജ്ഞതയെ പലപ്പൊഴും അക്ഷരാഭ്യാസശൂന്യതവുമായി തെററിദ്ധരിക്കുന്നുണ്ട്. അക്ഷരാഭ്യാസശൂന്യതമെന്നതു്, അജ്ഞതയുടെ പൎയ്യായമെന്നു പറയുന്നതും, അക്ഷരാഭ്യാസം ഉള്ളയിടത്തെല്ലാം അജ്ഞത നിവസിക്കയില്ലെന്നു വാദിക്കുന്നതും ഒരുപോലെ അബദ്ധമാകുന്നു. അക്ഷരാഭ്യാസം സിദ്ധിച്ചവരുടെ ഇടയിൽ, ധാരാളം അജ്ഞന്മാരെക്കാണ്മാൻ കഴിയും; അതുപോലെ അക്ഷരാഭ്യാസം അശേഷം ഇല്ലാത്തവരുടെ കൂട്ടത്തിൽ, അറിവുള്ളവരും ധാരാളമുണ്ടായി എന്നുവരാം. വിദ്യാഭ്യാസവിഷയ

ത്താൽ മനുഷ്യരെ അക്ഷരജ്ഞാനമുള്ളവരെന്നും ഇല്ലാത്തവ രെന്നും ഉള്ള വിഭാഗം ശരിയല്ല. അക്ഷരജ്ഞാനമുള്ളവരുടെ സംഖ്യയനുസരിച്ച് മാത്രം ഒരു രാജ്യത്തിലെ വിദ്യാഭ്യാസാഭി വൃദ്ധി അനുമാനിക്കുന്നതു് പരമാബദ്ധമാണ്.

എല്ലാ പൌരർക്കും, ഏതെങ്കിലും ഒരുവിധത്തിലുള്ള വിദ്യാഭ്യാസം നല്കേണ്ടതു്, സാധർമ്മമാണെന്നു് പരിഷ്കൃതരാജ്യങ്ങൾ ഓരോന്നും ഇക്കാലത്തു മനസ്സിലാക്കിയിരിക്കുന്നു. ഓരോകുട്ടിക്കും പ്രാഥമിക വിദ്യാഭ്യാസം സൌജന്യമായി ലഭിക്കാനുള്ള അവകാശത്തെപ്പറ്റി ആർക്കും തർക്കവുമില്ല. പരിഷ്കാരത്തിൽ മുന്നണിയിൽ നില്ക്കുന്ന ചുരുക്കം ചിലരാജ്യങ്ങൾ, പ്രാഥമിക വിദ്യാഭ്യാസത്തിനും പുറമേ, ഓരോ കുട്ടിക്കും, അതിലും ഉയൎന്ന വിദ്യാഭ്യാസവും ലഭിക്കാനവകാശമുണ്ടെന്നു വാദിക്കുന്നു. ഈ നയത്തിലടങ്ങിയിരിക്കുന്ന സാരമെന്തെന്നാൽ, വിദ്യാഭ്യാസം സൎവ്വത്ര പരക്കണമെന്നും, അല്ലാതെ അതു് ഒരു സ്ഥലത്തിനൊ, പ്രത്യേകം ഒരുവൎഗ്ഗത്തിനൊ, അവകാശപ്പെട്ടതല്ലെന്നും ഉള്ളതാകുന്നു. ഇങ്ങിനെ ഇരിക്കെ രാജ്യമാസകലം ഫലപ്രദമായ ഒരു വിദ്യാഭ്യാസ സമ്പ്രദായം നടപ്പിലാക്കുന്നതിനുള്ള എളുപ്പമായമാൎഗ്ഗം ഏതാണ്? ദേശീയാഭിവൃദ്ധി നമുക്കു വേണമെന്നുണ്ടെങ്കിൽ, ഈ ചോദ്യത്തിന്നു് തൃപ്തികരമായ ഒരു സമാധാനം നല്കേണ്ടിയിരിക്കുന്നു. ഇപ്പോഴുള്ള വിദ്യാഭ്യാസ സമ്പ്രദായപ്രകാരം സാധാരണ കുട്ടികളുടെ പഠിപ്പു് പൂൎത്തിയാകുന്നതിനു്, പതിനഞ്ചുമുതൽ ഇരുപതു വൎഷംവരെ വ്യയം ചെയ്യേണ്ടിവരുന്നു. ഇംഗ്ലീഷുകാരുടെ വരവിനുമുൻപ്, ഇന്ത്യയിൽ നടപ്പിലിരുന്ന സമ്പ്രദായപ്രകാരം ഈ യാവിശ്യത്തിന്നു് ഇതിൽ പകുതിക്കാലം മാത്രമെ വേണ്ടിവന്നിരുന്നുള്ളു എന്ന സംഗതി ഈ സന്ദൎഭത്തിൽ മനസ്സി

ലാക്കേണ്ടതാണു. കേരളത്തിലേ "എഴുത്തുപള്ളി" ഇതിനു ഒരു ഉദാഹരണമാകുന്നു. എട്ടു പത്തുവർഷങ്ങൾ കൊണ്ടു എഴുത്തു പള്ളിയിൽ പോകുന്ന എല്ലാകുട്ടികളും വിദ്യാഭ്യാസം ഒരുമാതിരി പൂർത്തിയാക്കിക്കഴിയും ഈ സമയത്തിനുള്ളിൽ ഇക്കാലത്തെ ഒരു സ്കൂൾ കുട്ടിക്കു അനേകകാലം കൊണ്ടു സമ്പാദിക്കാൻ കഴിയാത്ത വിധം അറിവും പാണ്ഡിത്യവും അവർക്കു സിദ്ധിക്കുന്നുണ്ടു. പത്തുവർഷത്തെ പഠിപ്പിനു ശേഷം നമ്മുടെ കുട്ടികളുടെ കയ്യിൽ ഇന്നു കിട്ടുന്നതു ഒരു സെക്കണ്ടറിസ്കൂൾ ലീവിങ്ങ് സർട്ടിഫിക്കേററു മാത്രമാകുന്നു. ബ്രിട്ടീഷു ഗവർമെണ്ടു മൂലം നമുക്കു ലഭിച്ച ഈ വിദ്യാഭ്യാസ സമ്പ്രദായം വാസ്തവത്തിൽ യാതൊരുഗുണവും ചെയ്യുന്നില്ലന്നും, ഈ സമ്പ്രദായം തീരെ മാറേറണ്ടതാണെന്നും, നമ്മുടെ പഴയ എഴുപ്പാട എത്രകണ്ടു കാലതാമസം കൂടാതെ പൂർത്തിയായി അംഗീകരിപ്പാൻ കഴിയുമൊ അത്ര കണ്ടു അത്ര നമുക്കും നമ്മുടെ രാജ്യത്തിനും ഗുണപ്രദമായി തീരുമെന്നും ചില ദേശാഭിമാനികൾ പറയുന്നുണ്ടെന്നു എനിക്കു അറിയാം. ഈ അഭിപ്രായം സ്വീകാരയോഗ്യമായ ഒന്നാണെന്നു എനിക്കു തോന്നുന്നില്ല. ആധുനികസമ്പ്രദായത്തിനുള്ള പ്രധാന ന്യൂനതകളെ മനസ്സിലാക്കി അവയെ ഇല്ലായ്മചെയ്യുകയാണെ നാം ഇപ്പോൾ മുഖ്യമായി ചെയ്യേണ്ടതു്. പട്ടണങ്ങളിൽ സൌകര്യം ധാരാളം നാട്ടു പ്രദേശങ്ങളിൽ ഏററവും ചുരുക്കം. ഇതാണ വിദ്യാഭ്യാസ രീതിക്കു ഇപ്പോൾഉള്ള മുഖ്യദോഷം. എന്നാൽ ഇത വിദ്യാഭ്യാസ വകുപ്പിനെ മാത്രം ബാധിച്ചിട്ടുള്ള ഒരു ദോഷമല്ല. ദേശീയ ജീവിതത്തിൻെറ പലഭാഗങ്ങളും ഈ ന്യൂനതക്കു പാത്രീഭവിച്ചാണിരിക്കുന്നത. ഇതു തന്നെയാണ "ഗ്രാമങ്ങളിലേക്കു മടങ്ങുക" "ഗ്രാമങ്ങളുടെ പുനസ്സംഘടനക്കുവേണ്ടി കഴിയുന്നവിധം പരിശ്രമിക്കുക" എന്ന ഇക്കാലത്തു നാം കേൾക്കുന്ന മുറവിളിക്കുള്ള കാരണം. നാം ഈ കാര്യത്തിൽ പ്രവൃത്തിക്കേണ്ടതു് പാർക്രമം ലഘുവും

അധികം വിജ്ഞാനപ്രദവും ആകർഷകവും ഗ്രന്ഥാലയപ്രസ്ഥാനപ്രചാരത്തിന് നല്ലപോലെ ഉണർച്ചയുണ്ടാക്കുകയുമാണ്.

ഗ്രന്ഥാലയ പ്രചരണോദ്യമത്തിന്റെ പ്രധാനോദ്ദേശ്യം സാധാരണ ജനങ്ങളിൽ വിജ്ഞാനത്തിനുള്ള ആസക്തി വർദ്ധിപ്പിക്കുകയാണ്. വിദ്യാഭ്യാസം സ്കൂളിലൊ, കാലേജിലൊ, അവസാനിക്കുന്നതല്ലെന്നും, എന്നാൽ അതു ജീവിതകാലം മുഴുവൻ തുടൎന്നു വരേണ്ടതാണെന്നും അതു് അവൎക്കു ബോദ്ധ്യമാക്കി കൊടുക്കുന്നു. വിദ്യാഭ്യാസത്തിനുണ്ടാകുന്ന ആഗ്രഹം പൂൎത്തിയാക്കുന്നതിനു് അതു സൌകൎയ്യവും നല്കുന്നു. ഗ്രന്ഥാലയപ്രസ്ഥാനത്തിന്റെ ഉദ്ദേശം അതു് കൊട്ടാരത്തിനടുത്തു മാത്രമല്ല കുടിലിലും എത്തേണമെന്നുള്ളതാകയാൽ, ഇതിനെ സംബന്ധിച്ചുള്ള ഏൎപ്പാടുകളിൽ പുരവാസികളെയും ഗ്രാമീണരേയും ഒരുപോലെ ഉൾപ്പെടുത്തേണ്ടതാണ്. നാട്ടുകാരുടെ ഇടയിൽ അറിവു് വൎദ്ധിപ്പിക്കുവാൻ നാട്ടുഭാഷയിൽ എഴുതിയിട്ടുള്ള ഗ്രന്ഥങ്ങളെക്കൊണ്ടാണ് അധികം ഉപയോഗം. ബഹുജനങ്ങളെ ഇളക്കി തീൎക്കുവാൻ ഗ്രന്ഥങ്ങൾക്കു മാത്രമേ ശക്തിയുള്ളുവെന്നു് വിചാരിക്കുന്നതു് തെററാണ്. ഗ്രന്ഥത്തിനെന്നപോലെ പ്രസംഗത്തിനും ഈ വിഷയത്തിൽ അതിയായ ശക്തിയുണ്ട്. അതുകൊണ്ടു് വാചാപ്രസംഗങ്ങൾ, കാലക്ഷേപങ്ങൾ, ചലന ചിത്രപ്രദൎശനങ്ങൾ, ഇവയെല്ലാം ഇക്കാൎയ്യത്തിൽ അംഗീകരിച്ചിട്ടുള്ള മാൎഗ്ഗങ്ങളാണ്. ഗ്രാമവാസികൾ പരിപാവനങ്ങളായി വിചാരിച്ചുപോന്ന പഴയ ഐതിഹ്യങ്ങളും മാമൂലുകളും അനുസരിച്ചു്, ഓരോദിവസവും കുറേസമയം രാമായണം മഹാഭാരതം മുതലായ ഗ്രന്ഥങ്ങൾ വായിക്കുന്നതും, പാരായണങ്ങൾ കേൾക്കുന്നതും തങ്ങളുടെ മതാദൎശത്തിനു യോജിച്ച കൎത്തവ്യകൎമ്മമായി ഗണിച്ചുപോന്ന ഒരുകാലമുണ്ടായിരുന്നു. പരിഷ്കാരം നിറഞ്ഞ ഇക്കാലത്തു്, ഈവകയെല്ലാം തെററും മാററും പോയിതുടങ്ങിയിരിക്കുന്നു. അതുകൊണ്ടു് ഗ്രന്ഥാലയ പ്രചരണോദ്യമം സഫലമാകേണമെങ്കിൽ ജനങ്ങളുടെ ഇടയിൽ ഗ്രന്ഥപാരായണ

ശീലം വീണ്ടും വരുത്തേണ്ടിയിരിക്കുന്നു. അതുകൊണ്ട് ജില്ലാ യോഗങ്ങൾ, താലൂക്കുയോഗങ്ങൾ, ഗ്രാമയോഗങ്ങൾ, എന്നിവമൂലമായി നാട്ടിന്റെ നാനാഭാഗത്തും ഗ്രന്ഥാലയങ്ങൾ സ്ഥാപിക്കുന്നതു് ഗ്രന്ഥാലയ പ്രസ്ഥാനത്തിന്റെ പരിപാടിയിൽ ഒരു പ്രധാനഭാഗമാണ്. എന്നാൽ ഈ ഗ്രന്ഥാലയങ്ങൾകൊണ്ടു നടത്തേണ്ടതിന്നു്, നിഷ്കർഷയും, ശുഷ്കാന്തിയും, ഉദാരശീലവും ഉള്ള ഉദ്യോഗസ്ഥന്മാരെ പരിചയിപ്പിക്കേണ്ടതു് അത്യാവശ്യമാകുന്നു. പരിചയമുള്ള പ്രവൎത്തകന്മാരുടെ കീഴിലായി ഏർപ്പെടുത്തുന്ന ഗ്രന്ഥാലയങ്ങൾ വിദ്യാവിതരണം, സമുദായസേവ, എന്നീകാൎയ്യങ്ങൾക്കു് നല്ല കേന്ദ്രങ്ങളായി തീരുന്നതാണ്. ഗ്രന്ഥാലയങ്ങളിൽ, ഇംഗ്ലീഷിലും പല നാട്ടുഭാഷകളിലും എഴുതീട്ടുള്ള പുസ്തകങ്ങൾ ഉണ്ടായിരിക്കണമെന്നു് പറയേണ്ടതില്ലല്ലൊ. ഗ്രാമങ്ങളിലുള്ള ഗ്രന്ഥാലയങ്ങൾ നാട്ടുഭാഷകളിൽ രചിച്ച ഗ്രന്ഥങ്ങൾ കൊണ്ടാണ സംപൂൎണ്ണമായിരിക്കേണ്ടത. ഇംഗ്ലീഷിലുള്ള പ്രസിദ്ധീകരണങ്ങൾ അവയിൽനിന്നും അകറ്റേണമെന്നില്ലെങ്കിലും മാതൃഭാഷയിലുള്ള ഗ്രന്ഥങ്ങൾക്കാണ് ഗ്രാമങ്ങളിൽ സാധാരണയായി അധികം ആവശ്യം ഉണ്ടാവുക എന്നത നിൎവിവാദമാണ്.

ഈ ഉപന്യാസം ഉപസംഹരിക്കുന്നതിന്നു മുൻപായി ഒരു കാൎയ്യം കൂടി പറഞ്ഞാൽ കൊള്ളാമെന്നുണ്ട്. അതു മാതൃഭാഷ പഠിപ്പിക്കാൻ നിയമിക്കാറുള്ള പണ്ഡിതവൎഗ്ഗത്തെപററിയാണു്. മാതൃഭാഷയെ പുലൎത്തി വളൎത്തണമെന്നുള്ള നിലവിളികേട്ടു തുടങ്ങിയിട്ടു് കാലം കുറേ ആയിരിക്കുന്നു. എന്നാൽ ഈ ഉദ്ദേശസാദ്ധ്യത്തിന്നു് വേണ്ടി യത്നങ്ങൾ ചെയ്യുന്ന പരിഷ്കരണേച്ഛുക്കൾ ആ ഭാഷ പഠിപ്പിക്കുന്ന പണ്ഡിതന്മാരുടെ സ്ഥിതിഭേദപ്പെടുത്തേണ്ട കാൎയ്യത്തിൽ മൌനം അവലംബിക്കുന്നതു് എന്താണെന്ന എനിക്കു മനസ്സിലാകുന്നില്ല. പണ്ഡിതന്മാരുടെ ശമ്പളവും മററുസ്ഥിതികളും ഇപ്പോൾ വളരെ താഴ്ന്നനിലയിലാണിരിക്കുന്നതു് എന്ന

സൎവ്വസമ്മതമാണ്. ഇതു ഏററവും പരിതാപകരമായ ഒരു സംഗതിയാണ്. വിദേശീയഭാഷ പഠിപ്പിക്കുന്ന ഉപായാദ്ധ്യായന്മാക്കു നൽകപ്പെട്ടിട്ടുള്ള പദവിക്കു നാട്ടുഭാഷകൾ പഠിപ്പിക്കുന്ന പണ്ഡിതന്മാരെയ്യും തീൎച്ചയായും അൎഹന്മാരാക്കേണ്ടതാണ്. കുറഞ്ഞ ശമ്പളം വാങ്ങി ദയനീയമായ സ്ഥിതിയിലിരിക്കുന്ന ഈദേശഭാഷാപണ്ഡിതന്മാരുടെ ഉൽഗതിക്കുവേണ്ടി പരിശ്രമിക്കുന്നതിനെക്കാൾ അധികം പ്രധാനവും ഉടനടി നമ്മുടെ ശ്രദ്ധയെ ആകൎഷിക്കേണ്ടതുമായ വേറൊരുകാൎയ്യം ഗ്രന്ഥാലയ പ്രസ്ഥാനത്തിന്റെ ഉദ്ദേശങ്ങളിലുണ്ടെന്ന് ഞാൻ വിചാരിക്കുന്നില്ല.

Ananda Press, Madras.

MADRAS LIBRARY ASSOCIATION

(REGISTERED UNDER ACT XXI OF 1860)

THE CONSTITUTION

I. The Association shall be called the MADRAS LIBRARY ASSOCIATION.

II. The object of the Association shall be to promote the Library Movement and for that purpose it may;

(1) organise and do propaganda work to further the cause of the Library Movement in the city and in the Presidency of Madras;

(2) organise library talks, lantern lectures, cinema shows, etc., that are conducive to the promotion of the Library Movement among the masses;

(3) give advice and assistance to all who are interested in the establishment, extension and development of libraries;

(4) encourage the formation of district and taluk library associations and affiliate them to itself;

(5) encourage and aid the better utilisation of the existing library facilities;

(6) establish and promote the establishment of libraries in the City of Madras and in the urban and rural areas of the Presidency;

(7) work for the promotion of such legislation as may be considered conducive to or necessary for the establishment, regulation and management of public libraries;

(8) promote the formation of a trained class of librarians;

(9) collect and maintain a library and museum of books and materials pertaining to the Library Movement;

(10) conduct a periodical and publish books, pamphlets, etc., on subjects relating to public Library Movement;

(11) raise and accept endowments for the furtherance of the Library Movement;

(12) promote and encourage bibliographical study and publish bibliographical aids;

(13) hold meetings and conferences;

(14) do all such things as are incidental or conducive to the attainment of the above objects.

III. *Membership.*—There shall be five classes of members:—(*i*) Ordinary members, (*ii*) Institution-members, (*iii*) Life-members, (*iv*) Donors, (*v*) Patrons.

(*i*) *Ordinary members*: Any person may become an ordinary member upon payment of an annual subscription of Re. 1.

(*ii*) *Institution-members*: Institutions paying an annual subscription of not less than Rs. 3 shall be Institution-members.

(*iii*) *Life-members*: Any person may become a life-member upon payment of Rs. 35.

(*iv*) *Donors*: Any person contributing to the Association a sum of not less than Rs. 100 during a period of one year, shall be a "Donor" for life.

(*v*) *Patrons*: Any person, who contributes to a library or libraries, approved by the Association in this behalf, a sum of not less than Rs. 3,000 in cash, in books or in buildings, or in any of these, during a period of two years, shall be a "Patron" for life.

IV. *Office-bearers.*—There shall be the following office-bearers:—(1) A President, (2) Five Vice-Presidents, (3) A Treasurer, (4) Three Secretaries.

V. *Management.*—(1) The administration of the affairs of the Association shall be vested in a Council which shall consist of the President, the Vice-Presidents, the Treasurer, the Secretaries, twenty-five other members elected by the Association and the Patrons or their respective nominees.

(2) (*a*) The Council shall determine all questions of policy of the Association.

(*b*) Any question of policy may, by a majority of the Council, be submitted to the Association to be voted upon at a meeting.

(*c*) All resolutions coming before the Association shall be referred to the Council, except resolutions of thanks.

(3) The Council shall hold at least three meetings each year. Other meetings may be called by the President or shall be called upon the request of six members.

(4) The office-bearers and the other members of the Council shall be appointed by the Association once in two years.

(5) Any casual vacancy in the office-bearers or in the Council may be filled up at a meeting of the remaining office-bearers.

(6) The Council may appoint sub-committees of its members along with others who are not such members for any specified purpose.

(7) No act or proceeding of the Council shall be invalidated by reason of the existence of a vacancy or vacancies among its members or of the invalidity of the election of any of the members.

VI.—(1) *Meetings*:—There shall be an "annual meeting" each year. Other meetings may be called by the President or shall be called upon the request of twenty-five members.

(2) *Quorum*: Twenty-five members shall constitute the quorum.

VII. *Bye-Laws*.—Bye-Laws for supplementing this constitution may be framed. They may be adopted and amended by the Association upon the report of the Council.

THE COUNCIL

President

Mr. K. V. Krishnaswami Ayyar.

Vice-Presidents

Dewan Bahadur S. Bavanandam Pillai.
Dr. F. H. Gravely.
Mr. A. Ramaswami Mudaliar.
,, S. Satyamurti, M. L. C.
,, Sami Venkatachallam Chettiar, M. L. C.

Treasurer

Mr. S. Ramaswami Ayyar.

Secretaries

Mr. K. Balasubramania Ayyar.
,, S. M. Fossil.
,, S. R. Ranganathan.

Other Members of the Council

Mrs. M. H. Angelo.
Mr. Basheer Ahmed Sayeed, M. L. C.
,, K. Bashyam Ayyangar.
,, C. Gopala Menon, M. L. C.
Rao Bahadur R. Krishna Rao Bhonsle.
Mr. A. Krishnaswami Ayyar.
Mahamahopadyaya S. Kuppuswami Sastri.
Rao Bahadur A. Lakshmanaswami Mudaliar.
Mrs. Rukmani Lakshmipathi.
Mr. P. N. Marthandam Pillai.
The Hon'ble Mr. S. Muthia Mudaliar, M.L.C.
Mr. T. V. Muthukrishna Ayyar.

The Hon. Mr. V. Ramadoss Pantulu.
Mr. T. S. Ramaswami Ayyar.
" A. Rangaswami Ayyangar, M. L. A.
" Burra Satyanarayana.
" A. Sivarama Menon.
" C. R. Srinivasan.
" K. Srinivasan.
Mrs. Radhabai Subbarayan, Zemindarinee of Kumaramangalam.
Mr. P. A. Subramania Ayyar.
" T. Sundara Rao Naidu.
" A. V. Venkatarama Ayyar.
" T. R. Venkatarama Sastri, C. I. E.
" S. K. Yegnanarayana Ayyar.

DONOR MEMBERS

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M.R.Ry. T. M. Rangachari Avl., Messrs. Chari & Chari Ltd., Poonamallee Road, Egmore, Madras.

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